

Catholic School Journal



**Parent-Teacher visits
can pay dividends!**

See page 29.

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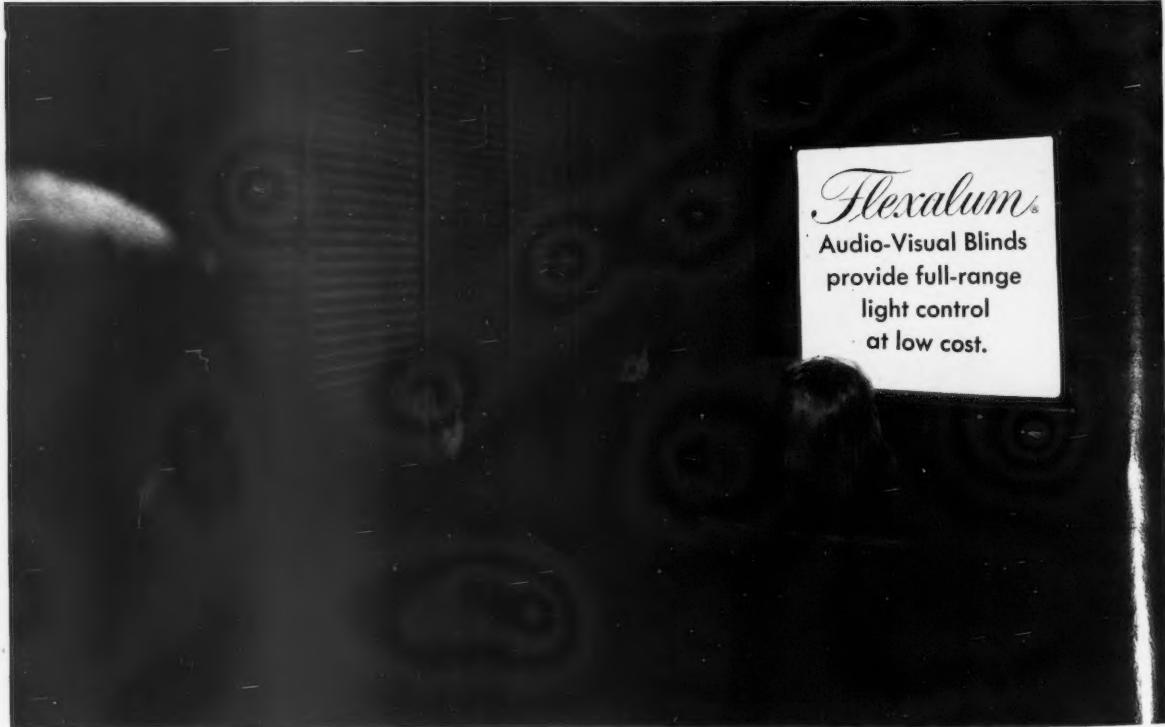
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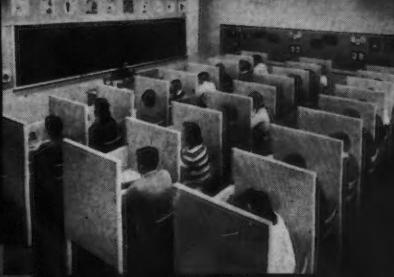
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The Catholic School Journal

VOL. 61, NO. 5 MAY, 1961

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Summer Education Courses

WASHINGTON, D. C.

Catholic University of America

Registration, June 28-July 1. Classes begin July 3. Examinations Aug. 10 and 11.

Courses in accounting, anthropology, architecture, art, biology, business education, Celtic and comparative philology, chemistry, child study, Confraternity of Christian Doctrine, economics, education, engineering; French, English, geography, German, Greek, history, Italian, journalism, Latin, law, library science, Mariology, mathematics, music, nursing education, philosophy, physics, politics, psychology and psychiatry, religious education, Romance languages and literature, elementary Russian, social service, sociology, Spanish, speech, and drama.

From June 16 to 27, there will be *Workshops* on college student personnel service, Confraternity of Christian Doctrine, counseling, philosophy, music, speech, and nursing.

The twelfth annual minor seminary conference will be held, May 12-14; and a seminar on the library in the major seminary will be from June 19 to 24.

Branch summer sessions will be held at: Dominican College, San Rafael, Calif.; Loras College, Dubuque, Iowa; Incarnate Word College, San Antonio, Texas; and Mary Manse College, Toledo, Ohio.

For information and catalogs address: The Registrar, Catholic University of America, Washington 17, D. C.

CALIFORNIA

University of Santa Clara

June 19 to July 29. Regular offerings include: teacher training, philosophy, languages, literature, history, sociology, mathematics, physics, chemistry, biology, psychology, political science, accounting, statistics, economics, and education.

The National Science Foundation will sponsor two Institutes during the summer session: a Mathematics Seminar for high school teachers and a Science Program for high school teachers.

A Writer's Institute will be held from June 26 to July 2.

The University of Santa Clara, conducted by the Jesuit Fathers has been primarily for men during the regular school year, but about 50 per cent of the summer students have been women. They are housed in the school's dormitories during summer sessions.

On March 21, 1961, Rev. Patrick A. Donohoe, S.J., president of Santa Clara, announced that on the 110th anniversary of the school, it has been decided to make Santa Clara University co-educational. This

will make S.C.U. the first Catholic co-educational institution of higher learning in California.

For complete information write to the Director of the Summer Session, University of Santa Clara, Santa Clara, Calif.

University of California

Education Extension, University of California at Los Angeles, announces a five-week Workshop in Education of Exceptional Children, June 26 to July 28. A total of six units of credit may be earned. The fee is \$35 for each two-unit course.

Campus housing may be arranged. For information address: Mrs. Jerri Levin, Education Extension, University of California, Los Angeles 24, Calif.

COLORADO

Loretto Heights College

The summer session will begin on June 22 and end on July 28.

Special Workshops and Institutes include: American Studies, June 23-July 28; Theology Institute, July 23-July 28; Remedial and Developmental Reading, June 23-July 11; Guidance and Counseling, June 23-July 11; Adolescents and Guidance, July 12-28; Art Education, June 23-July 28. (Continued on page 7)

Unusual Texts for Unusual Times . . .

Elementary: **GOD'S WORLD:** an up-to-date series of science textbooks including health and safety, showing how impossible it is to ignore the philosophy *within* science and hence the necessity for the right philosophy.

THE CHRISTIAN CITIZEN: not a neat, lifeless blueprint of "who does what" at various levels of government, but a dramatic record of the evolution of a free people and its tie-in with the rising generation's acceptance of personal responsibility to extend it. Revised edition for grades 7 and/or 8.

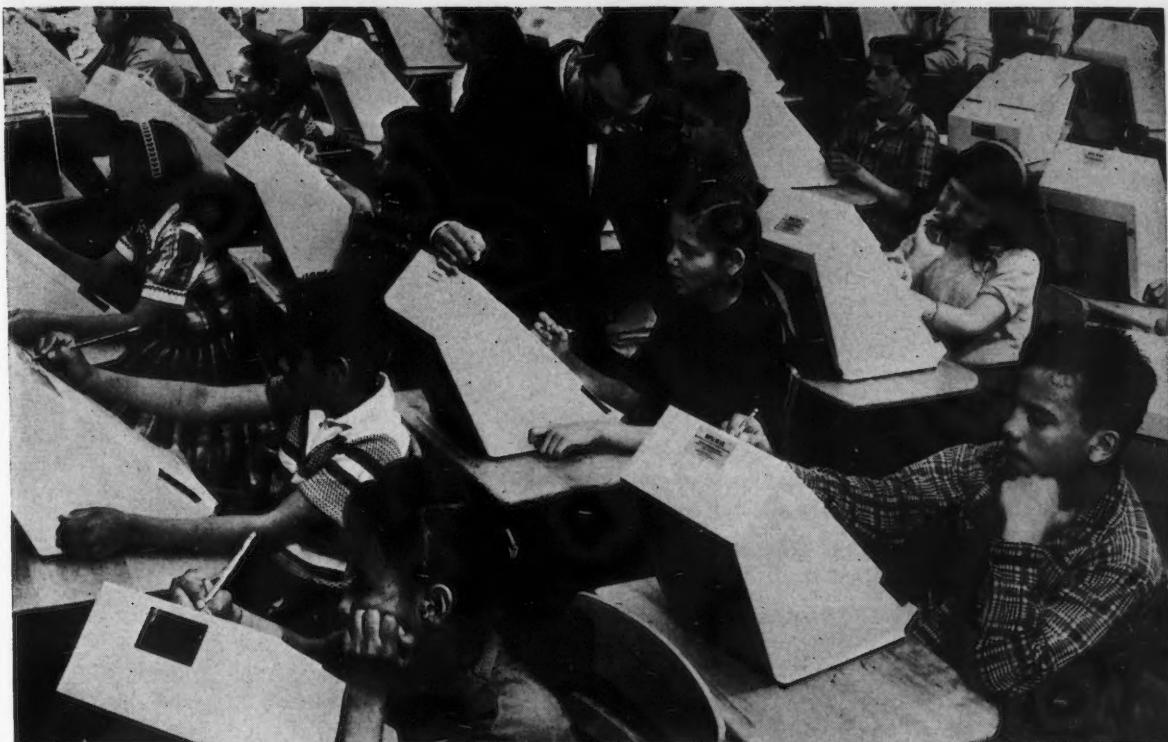
Secondary: **BIOLOGY — INQUIRY INTO LIFE** by Taschdjian and Hubbert (C 1961). A bold departure from the narrow, technical presentation of biology. Uses a stimulating conceptual approach to the life processes, the successful approach to all ability groups. Treats many controversial areas relative to science and philosophy, e.g., origin of life, but the authors' ultimate viewpoint is a teleological one.

PROBLEMS AND OPPORTUNITIES IN A DEMOCRACY by J. F. Cronin, S.S. A 1961 edition of the national best seller in the field. A senior course in economics, sociology, government and world affairs. (Ready in late May)

OUR QUEST FOR HAPPINESS by Elwell and others. (Revised Edition) The most popular high school Religion series in use today. An Augustinian synthesis of Christian doctrine, Moral theology, and the Sacraments. Complete with newly published textbooklets, answer keys, and Teachers Manual.

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A Special Report on TMI-GROLIER Programmed Courses, Programmed Texts and Low-Cost Teaching Machines

THE DEVELOPMENT of programmed learning has progressed to the point where teachers and educators everywhere are asking how this new instructional method will affect them, their schools, and their classes.

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Working closely with other psychologists in the field, and drawing on the best practical and theoretical experience available, TMI-GROLIER has produced a series of programmed courses and texts. In addition, we have perfected and are manufacturing the first practical low-cost teaching machine for use with programmed courses.

The TMI-GROLIER programmed courses and texts include spelling, arithmetic, algebra, punctuation, music; basic courses in Spanish, French, German, Latin and Russian, and others. Every course has been extensively tested, together with the TMI-GROLIER teaching machine, in actual classrooms, such as the Albuquerque classroom pictured above.

Feedback data are incorporated in the final revisions of every course.

"Teaching machines, properly programmed and properly used, are our best hope for education."

This statement, made by Professor James McClellan of Teachers College, Columbia University, perfectly summarizes the aspirations of TMI-GROLIER.

We do not pretend to know all the answers to programmed learning. However, with the cooperation of leading educators, curriculum specialists, and psychologists, we have successfully completed the first necessary steps of this great educational experiment: we have produced a series of thoroughly tested programmed courses and texts; we are now manufacturing in quantity the first practical teaching machines for those educators who want to test them.

Our next step is clearly one in which TMI-GROLIER must explore, together with the educators in the nation's schools, the best possible means for utilizing the courses and

machines we now have, and others which are in preparation.

Together, we will find the answers to many questions: In what aspects of learning can teaching machines be of optimum use? How effective are they in the classroom? For the individual student? For the teacher? To what extent should school administrators and boards of education consider teaching machines and programmed learning?

In this second phase of development, TMI-GROLIER is now at work, correlating our findings with those of others in the educational world. Our courses are constantly being revised and re-designed to meet the actual needs of the teacher and classroom. Our full-scale Programming Facilities are coordinated with the main stream of leading educational thinking. In short, today's classroom needs are determining the direction of TMI-GROLIER's expanding services in the field of programmed learning.

If you wish to know more about TMI-GROLIER's low-cost teaching machines and programmed courses, and how you can efficiently test and evaluate them, simply write on your school letterhead to Dept. 4

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SMITH-CORONA MARCHANT

MAY, 1961

NEWS

(Continued from page 4)

28; Reading in Primary Grades, June 23-July 11; Children's Literature, June 23-July 11; Science Workshop, June 23-July 11; Teaching of Religion, July 12-28; Language Arts Workshop, July 12-28; Supervisors' Workshop, July 12-16.

Rev. Frederick Moriarty, S.J., of Weston College (Massachusetts), will deliver a series of talks on the Psalms daily during the summer session.

For further information address: Director of Summer Session, Loretto Heights College, Loretto, Colo. (Loretto is a suburb of Denver. The college is conducted by Sisters of Loretto.)

CONNECTICUT

Albertus Magnus College

Albertus Magnus College, 700 Prospect St., New Haven 11, Conn., announces a Writing Workshop for High School Students, June 26 to July 28.

Membership is open to boys and girls who are enrolled in a college-preparatory curriculum. Enrollment is limited to 30 students. General fee is \$40. Applications, accompanied by a five dollar deposit must be made not later than June 1.

The college is conducted by Dominican Sisters from St. Mary of the Springs, Columbus, Ohio.

ILLINOIS

St. Procopius College

This Benedictine college for men has announced its first summer session to be held, June 19 to Aug. 4. Credit courses are available in: education, English, history, languages, mathematics, philosophy, political science, sociology, and theology. Most of the teachers will be from the regular faculty of the college. The summer school will be open to both men and women. Tuition will be \$20 per semester hour of college credit.

For further information, address: The Registrar, St. Procopius College, Lisle, Ill. (Lisle, Ill. is in the Chicago area.)

University of Chicago

The graduate library school of the University of Chicago has announced a radically new scheduling of courses in response to requests of school librarians. During the summer of 1961, courses offered under special arrangement will begin one week later and end two weeks earlier than the regular summer session.

The two courses available under this plan are: Reading for Adolescents, and Special Problems of Library Work with Children and Young People. The instructor for both courses is Miss Sara Fenwick, assistant professor in the graduate library school and an authority on work with children and young people.

For these two courses only, the summer session will extend from June 26 to Aug. 18. Students are urged, however, to come for the first week of the regular session, if possible, to attend the 26th annual conference of the School, June 21-23.

For further information write to Dean Lester Asheim, Graduate Library School, University of Chicago, Chicago 37, Ill.

Summer Reading Institutes

Science Research Associates, Inc., 259 East Erie St., Chicago 11, Ill., announces

(Continued on page 8)

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NEWS

(Continued from page 7)

its 1961 schedule of 21 Summer Reading Institutes.

Each five-day institute, led by specialists and consultants, offers concentrated study in the use of basic reading materials and devices. The objective according to Jack Snyders, associate director of program development, is to enable teachers to initiate their own reading programs or to improve existing programs.

Topics are: improving comprehension, increasing reading rate, developing meaningful vocabularies, building effective study habits, identification of reading difficulties, and survey of reading tests. Teachers and

administrators must register in advance, because enrollment at each session is limited to 60.

Here is the schedule of dates, locations, and grade levels. The grade levels are given in parentheses:

June 12-16, Salt Lake City (4-12) and Dallas (7-12).

June 19-23, Kansas City, Mo., (4-12) and Exeter, N. H. (4-8).

June 26-30, Exeter, N. H. (7-12) and Santa Ana, Calif. (7-12).

July 10-14, Cleveland (4-12) and Chicago (7-12).

Also, July 17-21, Denver (4-12); July 24-28, Washington, D. C. (4-12) and Anchorage (4-8) and Peoria, Ill. (1-6); July 31-Aug. 4, Philadelphia (4-12) and Chicago (7-12); Aug. 7-11, Honolulu (4-

12); Aug. 14-18, Minneapolis (4-12) and Seattle (4-8) and San Francisco (4-12) and Rochester, N. Y. (7-12); Aug. 21-25, Vancouver, B. C. (4-12).

INDIANA

St. Joseph's College

The 1961 summer session of St. Joseph's College Institute of Liturgical Music will be held, June 19 to July 29 at St. Joseph's College, Rensselaer, Ind. The college is conducted by Fathers of the Society of the Precious Blood.

The Institute, which launched its degree granting program in 1960, is modeled after the Corso Ordinario of Gregorian Chant of the Pontifical Institute of Sacred Music at Rome. The summer session will offer courses in Gregorian Chant, Gregorian form and analysis, chironomy and paleography, theory, organ, and allied subjects.

The faculty will include the following graduates of the Pontifical Institute of Sacred Music in Rome: Rev. Lawrence Heiman, C.P.P.S., chairman of the music department at St. Joseph's; Rev. Eugene Lindusky, O.S.C., professor of music at Crosier Seminary, Onamia, Minn.; and Rev. Paul Arbogast, Basilica of the Assumption, Covington, Ky.

Also on the faculty will be Noel Goemann, composer and keyboard concert artist. Father Heiman is director of the Institute, which is open to religious and lay men and women.

MICHIGAN

University of Detroit

The University of Detroit offers its usual summer program in its various departments. Of special interest to teachers of science is the summer Institute for High School Teachers of Science, financed by a grant of \$54,500 by the National Science Foundation.

This Institute will bring to the campus about 65 teachers from all areas of the United States. For the second successive year, Dr. E. L. Henderson, chairman of the chemistry department, will direct the Institute.

About 25 members of the 1960 Institute will return on a sequential program which will enable them to complete the requirements for the master of arts degree in the teaching of science in approximately three summers.

U. of D. is one of the largest institutions conducted by priests of the Society of Jesus.

Siena Heights College

The following courses are offered in the Graduate Division. Classes begin on June 19.

Art: printing techniques, enameling, ceramics (pottery, and sculpture), art history.

Education: tests and measurements, elementary curriculum, methodology in educational research, advanced educational psychology, modern philosophies of education, counseling procedures, organization and administration of guidance, secondary curriculum, supervision.

English: Advanced composition, techniques and materials for high school English.

History: nineteenth century Europe, the Middle East.

Philosophy: special metaphysics.

Science: biology (experimental embryology, chemistry (physical), science (demonstrations in biology, chemistry, physics)).

(Continued on page 12)

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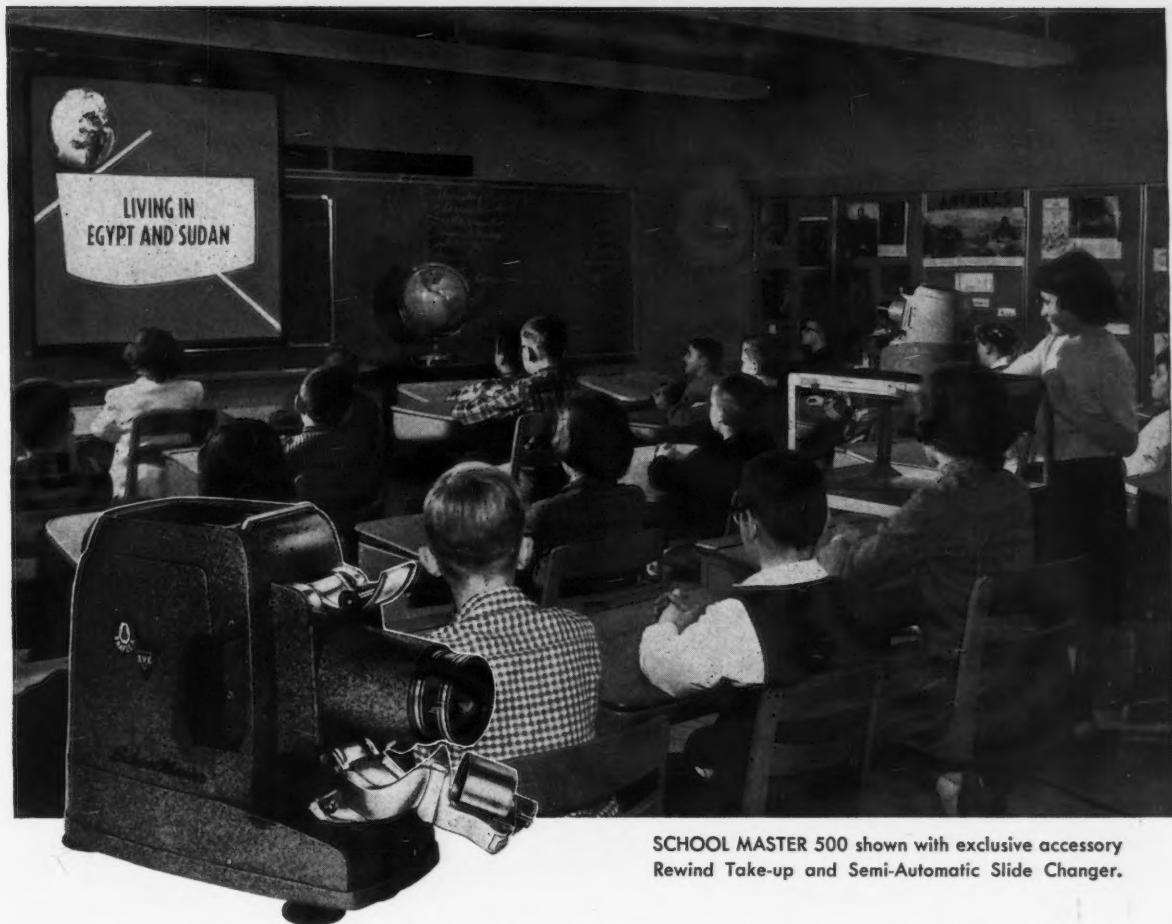
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Perhaps because activities are so interesting.

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ing built-in carrying handle permits easy carrying from one room to another. And its exclusive accessory Rewind Take-up, permits rewinding filmstrips into storage containers automatically. 500 watt and 750 watt manual or remote control models from \$84.50.

For additional information on School Master projectors and accessories, see your Graflex AV dealer, or write Dept. CS51, Graflex, Inc., Rochester 3, N. Y. In Canada: Graflex of Canada Limited, 47 Simcoe St., Toronto 1, Ontario.

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VOLUNTARY STUDY WITH THE AID OF MAGNETIC TAPE INCREASES USE OF PRINCETON'S LANGUAGE LAB BY 50%!



Professor A.T. MacAllister, director of Princeton's Sterling Morton Language Laboratory, is shown at instructor's console. Instructor can tune in any booth in lab, monitor student's work, correct diction through intercom hook-up.

"At any stage of language learning and especially in the beginning, the more *correct* language a student hears, the better his learning will be," reports Archibald T. MacAllister, professor of Italian and director of the Sterling Morton Language Laboratory at Princeton University.

STUDENTS AGREE—500 HOURS!

Voluntary extra work by students increases the use of Princeton's tape-equipped laboratory by 50%. Of the 1,500 student-hours utilized each week, as many as 500 are used

by students for voluntary language study.

Most of the remaining time is used for required lab work which supplements conventional classroom instruction in French, German, Italian, Portuguese, Russian, Spanish, Swedish, Arabic, Persian, Turkish, Chinese and Japanese.

BOOTH ISOLATION INCREASES STUDENT CONCENTRATION

"The language lab booths offer psychological isolation that increases student concentration and reduces

inhibition," according to Professor MacAllister. "It makes possible unlimited repetition without variation, and with the use of a magnetic tape library, permits different students to work at different speeds, allowing needed repetition for some without penalizing those who do not require it. The lab 'mirrors' the student's own pronunciation so that he can hear himself objectively."

FACULTY PREPARE TAPES

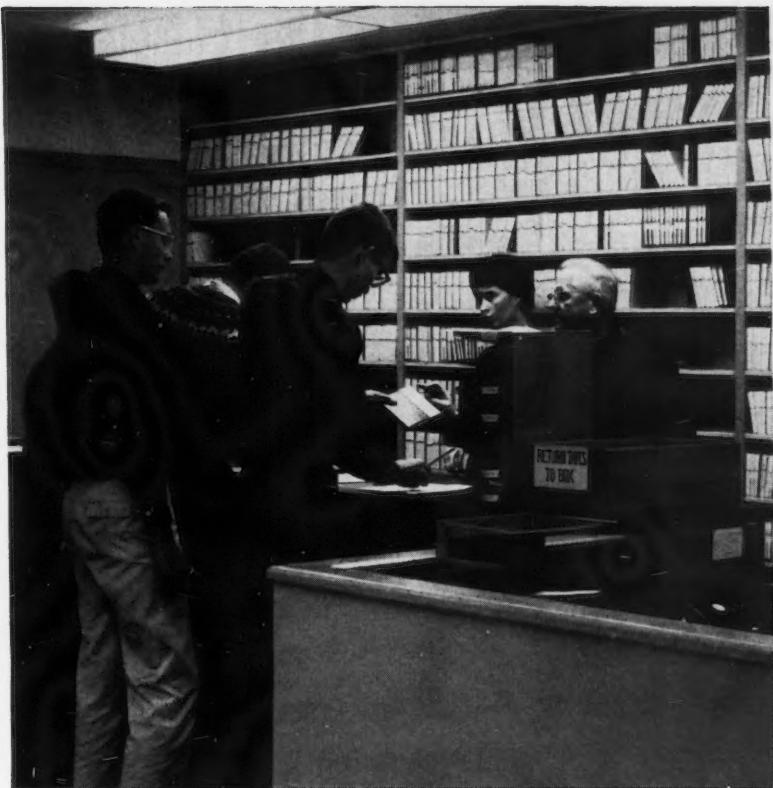
Most tapes, both for instruction and testing, are prepared by Princeton faculty members to make sure they relate directly to course plans. Exceptions include pre-recorded tapes of literary material and taped material for classes using texts written for lab use.

The lab procedure at Princeton is based on a library system with each student individually using magnetic tapes for listening and practice. About 5,800 rolls of tape are used in a year, including 4,300 on 5" reels and 1,500 on 7". And SCOTCH® BRAND Magnetic Tape No. 311, made with exclusive TENZAR® backing, is the tape that this lab uses most frequently.

WHAT IS TENZAR?

TENZAR backing is a special material used in making No. 311 tape that provides 16 times greater tear resistance than acetate backing! This extra-strength tape won't break when edges are nicked— withstands continuous play, fast stops and starts, even rough, inexperienced handling. It also stores unusually well—TENZAR backing provides 15 times greater humidity resistance than acetate!

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NEWS

(Continued from page 8)

For further information address: Graduate Division, Siena Heights College, Adrian, Mich. (S.H.C. is conducted by Dominican Sisters).

NEW JERSEY

Saint Peter's College

There will be two Day Sessions: June 5 to July 14 and July 17 to Aug. 25.

Six Evening Sessions: June 5-July 14; June 12-July 13; June 14-July 26; July 17-Aug. 17; July 17-Aug. 25; July 28-Sept. 6.

Classes scheduled in: accounting, biology, business law, chemistry, communications, economics, education, English, French, German, Greek literature (in translation), government, history, Italian, management, marketing, mathematics, military science, philosophy, physics, reading improvement, sociology, Spanish, and theology.

For details address: The Registrar, St. Peter's College, Hudson Blvd., Jersey City 6, N. J. (S.P.C. is conducted by priests of the Society of Jesus.)

NEW YORK

Iona College

Iona College at New Rochelle, N. Y., is conducted by the Christian Brothers of Ireland. In the summer of 1960, the modern language department inaugurated courses in French for Elementary School Children. During the summer of 1961, the following courses in Foreign Languages for Elementary Children will be given:

1. French for children who have never studied the language.
2. French for children with one year of French in an elementary school or one summer at Iona.
3. French for children who have studied French for more than one year.
4. Spanish for beginners.
5. Italian for beginners.

Fordham University

As a feature of the summer sessions of Fordham University, the noted Jesuit University of New York, the Communication Arts Department has announced the reactivation of the Summer Institute of Communication Arts to be offered, July 3 to Aug. 11, 1961.

Practical experience through the journalism laboratory, direct wire service of the Associated Press, and the University radio station. Courses offered include:

School Journalism: A workshop for moderators of school newspapers.

Introduction to Mass Communications.

Creative Writing: Lectures and practical experience in writing.

Non-Fiction Writing: Professional standards in writing articles for newspapers and magazines.

Survey of Educational Television.

Also available to students of the Institute will be courses in Voice and Diction and in Oral Interpretation of Children's Literature, which courses are given in the summer session of the department of speech of the University.

For further information write to: Rev. William K. Trivett, S.J., Chairman Communications Arts Dept., Fordham University, New York 58, N. Y.

(Continued on page 14)

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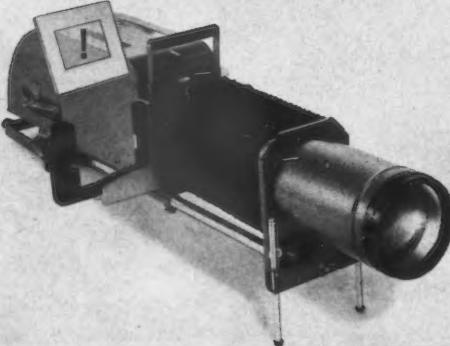
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NEWS

(Continued from page 12)

TEXAS

St. Mary's University

The graduate school of St. Mary's University will conduct summer classes from June 7 to August 25. The University confers the degree of master of arts in chemistry, economics, education (student personnel services), government, history, sacred doctrine; master of business administration; master of science in chemistry, mathematics, and physics. Special courses are offered in English.

For information write to: Dean of the Graduate School, St. Mary's University, 2700 Cincinnati St., San Antonio 1, Tex.

VERMONT

St. Michael's College

St. Michael's College, at Winooski Park, Vt., is a men's college conducted by priests of the Society of St. Edmund. Women are admitted to the summer sessions which were established in 1939 especially for teachers.

Dr. Robert C. Spencer, chairman of the department of government at St. Michael's, is the new director of St. Michael's summer session to be conducted from June 26 to Aug. 4. Along with the usual summer offerings in academic and professional courses, St. Michael's provides a number of Specialized Courses.

This year's schedule includes the first of four summer cycles of courses in Music Education. This first course will feature Choral Music and Conducting.

The 1961 summer session provides a course in the *Theory and Practice of Counseling* — the third course in a three-year cycle for counselors and guidance officers.

For the third summer, there is the Leadership Training Program of the Confraternity of Christian Doctrine — the only one in the Northeast. It is offered for priests and their assistants who serve as diocesan directors of the CCD, for Sisters who are community supervisors or teachers in centers for public school pupils, for seminarians who are preparing for parish CCD work, and for lay teachers.

A rather unique feature at St. Michael's summer school is the course in Drama in conjunction with Players Incorporated — the resident summer theater company, which is the alumni repertory company from the Catholic University of America. This company has been at St. Michael's since 1950.

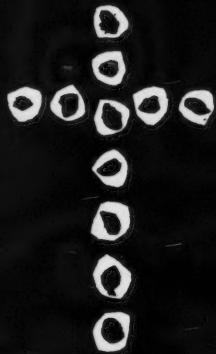
WASHINGTON

Seattle University

A Workshop in Teaching the Liturgy will be held from June 20 to July 14. Topics included will be: Liturgical Art, Teaching Liturgy, and Gregorian Chant.

Women students should apply to Dean of Women and men should apply to Dean of Students, Seattle University, Seattle 22, Washington.

(Concluded on page 16)



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NEWS

(Concluded from page 14)

WISCONSIN

Marquette University

The 53rd summer session will begin on June 19, 1961. Brother Leo V. Ryan, C.S.V., director of the summer session, has announced that formal registration for the six-and eight-weeks courses will be on June 16 and 17.

Bachelor-degree courses are offered in liberal arts, business administration, journalism, nursing, and speech. Graduate courses are also available. In some fields there are both day and evening classes.

In addition to the regular schedule, the

Marquette summer school is outstanding for a variety of special Workshops, Institutes, and Conferences prior to and during the summer session.

There will be a five-day Workshop, beginning on June 12, in School Business Administration for priests, religious, and lay people.

Under the sponsorship of the National Science Foundation, Marquette will conduct a six-week Institute for Teachers of Senior High School Mathematics, beginning June 19.

A three-week Reading Institute will open June 19.

A one-week Workshop in Parliamentary Procedure will open June 19.

Among other special programs there will be a Confraternity of Christian Doctrine leadership course, courses or workshops in

debate coaching, play construction, and television for teaching. Some of these courses may be taken for credit or audited.

Marquette University, a coeducational school conducted by the Jesuit Fathers, is one of the largest Catholic universities in the world.

For additional information regarding the summer school and related activities address: Director of Summer Sessions, Marquette University, 617 N. 13th St., Milwaukee 3, Wis.

SUMMER STUDY OPPORTUNITIES

The Institute of International Education has released two publications on summer study.

The latest number of the *IIE News Bulletin* is devoted to a comprehensive report of summer study opportunities.

The other publication is a booklet entitled *Summer Study Abroad*. It lists opportunities in 14 European countries, six Latin American nations, three countries of the Far and Near East, and various award projects in Canada.

To obtain these publications write to: Institute of International Education, One East 67 St., New York 21, N. Y. The cost of the *IIE News Bulletin* is 25 cents; *Summer Study Abroad* is free.

GENERAL ELECTRIC FELLOWSHIPS

Graduate summer fellowships for 200 public, private, and parochial secondary teachers and guidance counselors are available in 1961 under grants to four universities by the General Electric Foundation. Three of these programs, in Economics will be at Rensselaer Polytechnic Institute, Purdue University, and Claremont College. The fourth, for guidance counselors, will be at Syracuse University.

The colleges conducting the courses will receive applications, select the recipients of fellowships, and conduct the academic courses.

SUMMER SCHOOLS OF CATHOLIC ACTION

The Summer Schools of Catholic Action will be held for their 31st year in June, July, and August, in seven cities of the United States. Following the established custom, the general theme of the meetings is that of the annual message of the Bishops of the United States. The theme for 1961 is from the Bishops' message published in November, 1960, "Personal Responsibility to God and Man."

The seven Summer Schools of Catholic Action — mainly for youth — will be at:

Hendersonville, N. C., June 5-9

Duluth, Minn., June 26-July 1

San Francisco, Calif., July 3-8

Pittsburgh, Pa., July 10-15

New York, N. Y., Aug. 14-19

Chicago, Ill., Aug. 21-26

Dallas, Tex., Aug. 28-Sept. 2

Special sessions are planned for adults and for college and nursing-school students, at the Pick-Congress Hotel in Chicago, Aug. 28 to Sept. 1.

The Sodality Congress of the Lay Apostolate will be held at the Roosevelt Hotel, in New York, Aug. 25-29.

The Summer Schools of Catholic Action were founded in 1931 by the late Father Daniel A. Lord, S.J. The present director is Rev. James A. Condon, S.J. Headquarters are at 3115 South Grand Blvd., St. Louis 18, Mo.



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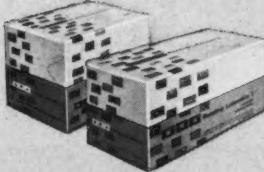
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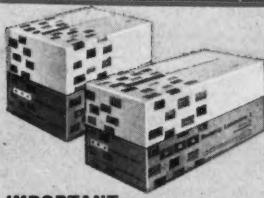
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Part 1 alone will not provide all learning materials;
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FOR LABS Ic AND Ib/EACH PART 1 CONTAINS:

For the Pupil: POWER BUILDERS (200 in Lab. Ic, 160 in Lab Ib)—20 reading selections in each of 10 (Ic) or 8 (Ib) difficulty levels, followed by exercises in comprehension and word attack skills. POWER BUILDER KEYS (200 for Lab. Ic, 160 for Lab. Ib)—answer cards (one for each Power Builder) to correct Power Builder exercises, supply immediate feedback to reinforce learning. *MY OWN BOOK FOR READING—contains sample Power Builder selections, Record Pages for recording answers, Progress Charts for recording growth. *MY OWN BOOK FOR LISTENING and MY OWN BOOK FOR WORD BUILDING—2 books in 1, containing Listening Skill Builder exercises, Progress Charts, reinforcement exercises in phonetic and structural word attack, and Progress Charts for those exercises.

For the Teacher: TEACHER'S HANDBOOK—describes individualized reading program, specific procedures. Contains Listening Skill Builders, to be read aloud to class. A complete guide for classroom operation. CLASS RECORD-POWER BUILDERS—class record form for charting each child's Power Builder progress. GIANT WORD GAME CHARTS—help the teacher introduce the Word Games. *PHONICS SURVEY—21 pretests, scores of which indicate phonics need. PHONICS SURVEY CLASS RECORD—chart to translate Phonics Survey scores into individual Word Game Program.

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1-99—65 ea.; 100-499—60 ea.; 500 and over—55 ea.
 sets of all three Pupil Record Books (3J-2790)
1-99—\$1.15 set; 100-499—\$1.10 set; 500 and over—\$1.05 set.

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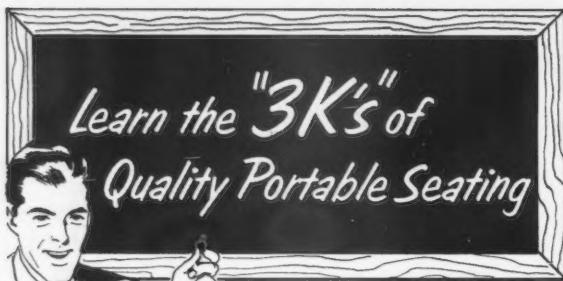
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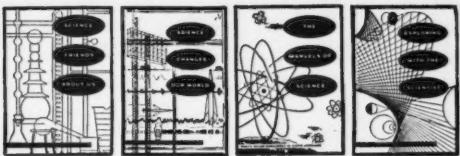


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Editor's Note: Most Rev. Bishop Wright, the outgoing president general of the National Catholic Educational Association, delivered the keynote address to the 58th annual convention. Through the courtesy of the speaker and that of Rt. Rev. Msgr. Hochwalt, the executive secretary, the **Catholic School Journal** is privileged to publish this outstanding statement clarifying for all persons of good will the application of the permanent objectives of Christian education to our special modern problems.

Objectives of Christian Education in Contemporary Society

By **Most Rev. John J. Wright**

Bishop of Pittsburgh; President General of NCEA

■ OBVIOUSLY the theme of our convention implies some special emphases that Christian education must have in the particular times in which we live. Such an implication is, of course, understandable, but its very statement suggests a fallacy against which we must always be on guard. It is the fallacy that because civilizations and societies may vary from time to time, therefore the nature and objectives of education must similarly change. This is the implication one sometimes catches in the titles of books, articles, or lectures on "Education for the Twentieth Century" or (more modestly!) "Education for the Space Age."

Techniques vary; the basic concepts of education remain constant. Superficial needs vary; basic human nature remains the same. This is trite enough stuff, but it is often forgotten in debates and discussions of education and, indeed, of human nature.

Every now and again something happens to remind us of unchanging human nature and of the consequent need for constant educational objectives. Douglas Woodruff delights to tell of one such happening. He relates that his moment of greatest ecstasy in the contemporary prelude to the Space Age occurred a year or so ago during a week of recess of the British schools.

Eternal Values

The youngsters were duly treated to a science exhibit, featuring the Space Age, in a great London exhibition hall. A hapless commentator for the BBC showed up on the television screen one morning following school boys around the hall as they gazed at exhibits setting forth the wonders of the Space Age: communications in the Space Age, business in the Space Age, art in the Space Age, entertainment in the Space Age, government in the Space Age, and all the rest of it. The BBC commentator said to his television audience something along these lines: "Let's question a couple of these young people. You adults don't understand all this. You live in another age, an age that is past. These

young people will be citizens of the Space Age, the future. Let's see what they think of these wonders that will mean so much to them, but probably mean little to you."

So he went up to the first moppet and put the mike in front of him, saying, "Laddy, did you see the exhibit on Science in the Space Age?"

"I did," said the youngster.

"Well," he said, "tell me, now, what is your hobby?"

The boy replied, "Stamp collecting."

The tely man looked a little crestfallen, but he tried again with the dull persistence of his type. Bearing down on a second lad, he said to him, "Well, sonny! Maybe you're more adventurous. Wouldn't you like to journey to the moon?"

The boy said, "No!"

"Why not?" the tely man gasped.

The lad said, "I want to stay home."

"Well," he asked, "wouldn't you like to go later?"

"Yes," he said, "when some other people have gone first and come back. In the meantime, I want to finish school."

Then the unfortunate commentator tackled a third kid. "What would you like to be in the Space Age? Wouldn't you like to be an astronaut? Wouldn't you like to pilot one of these machines out into space?"

The kid said, "No, I would like to be a Catholic priest and preach the Gospel all over the world!"

The BBC man could not have been more dismayed. Such an answer indubitably violated the regulations against controversial subjects on the radio and television of a land that bows only to a constitutional Deity. But he made a quick recovery.

He said, "That is an unusual point of view."

"Not at all," said the kid. "A lot of boys agree with me. They want to be priests, too!"

My point is minor, but I think it is clear. The objectives of



Most Rev. John J. Wright, D.D.
Bishop of Pittsburgh

all sane education in contemporary society will be essentially the same as they have been in any other society of humans; certainly the objectives of Christian education will remain basically constant. They will be shaped in contemporary society as always, by the concept of education as the complete and harmonious development of all the faculties distinctive of man, a concept which includes, of necessity, intellectual and moral, personal and social, secular and religious elements, all of these in varying proportions in varying societies, but each of them in proper part so long as the society is truly human.

When the 1852 Pastoral Letter of *The First Plenary Council of Baltimore* pleaded that we Catholics "listen not to those who would persuade you that religion can be separated from secular instruction" and warned against the unhappy consequences that must follow "if your children, while they advance in human sciences, are not taught the science of the saints," our religious forefathers were speaking in terms of a comprehensive concept of education that all Christians and Jews once understood well, as, indeed, many still do; it was a concept of education that wise pagans also perceived with crystal clarity, as did Plato, for example.

Against the background of this concept of education, our intellectual and moral, personal and social, secular and religious objectives in education remain so fixed that one can state them for our contemporary society in terms of their American statement from almost any Catholic generation. From the very first grade of the primary school to the last lecture of the loftiest graduate degree we are empowered by Church or State to grant, we do well to take our lead still from John Lancaster Spalding in *what we teach, in how we teach and in all the attitudes we have and inculcate toward what and how to teach in Catholic American education*. Spalding's words, published in 1890, have even now a contemporary ring and a perennial validity:

"We need men whose intellectual view embraces the history of the race, who are familiar with all literature, who have studied all social movements, who are acquainted with the development of philosophical thought, who are not blinded by physical miracles and industrial wonders, but know how to appreciate all truth, all beauty, all goodness. And to this wide culture they must join the earnestness, the confidence, the charity, and the purity of motive which Christian faith inspires. We need scholars who are saints, and saints who are scholars. We need men of genius who live for God and their country; men of action who seek for light in the company of those who know; men of religion who understand that God reveals Himself in science, and works in Nature, as in the soul of man, for the good of those who know (and . . .) those who love Him."

Reason and Revelation Agree

I have spoken of the contemporary ring and perennial validity of John Lancaster Spalding's statement of our Catholic American educational objectives. One might say the same of the insights to which Archbishop John Ireland gave ringing and valiant expression

in his sermon for Cardinal Gibbons' silver jubilee of episcopal consecration. That was in 1893—but every concept, every word is freshly relevant to 1961 and will be to every moment of the dynamic decades of the Space Age. John Ireland said:

"Let us note the chief characteristics of the age. The age is ambitious of knowledge. Its searchings know no rest and submit to no limitations. Be it so. The Catholic Church proclaims that all truth, natural as well as supernatural, is from God, and that the mind grows more Godlike as it absorbs truth in more generous proportions. Two sources of knowledge there are, according to Catholic teaching, both from God—the reason of man and the voice of God in revelation. Between reason and revelation there never can be a contradiction; the so-called war between faith and science is a war between the misrepresentations of science and the misrepresentations of faith, or, rather, between the ignorance of some scientists and the ignorance of some theologians. The Church has no fear of natural truth; yea, from its strongest proofs come to her of the truth of supernatural revelation. The discoveries of the age, whether in minute amalces or in vast fiery orbs, demonstrate God. Through all the laws of the universe they show forth an absolute cause, all-wise, all-powerful, eternal. The fruits of all historical research, of all social and moral inquiry, give us Christ rising from the dead and raising the world from the dead. They give us Christ's Church as the enduring embodiment of Christ's mission. The knowledge of the age! The age has not a sufficiency of knowledge; and the need of the hour, the duty of the Church, is to stimulate the age to deeper researches, to more extensive surveynings, until it has left untouched no particle of matter that may conceal a secret, no incident of history, no act in the life of humanity, that may solve a problem . . . The age loves knowledge; let us be patrons of knowledge. Let us be the most erudite historians, the most experienced scientists, the most acute philosophers; and history, science, and philosophy will not be divorced from religion . . ."

Devotion to All Knowledge

One of the objectives that Archbishop Ireland considered would be served by such spontaneous and generous blessing by the Church of the knowledge of the age is the progress of truth, all truth, for its own sake; but he was shrewdly mindful, too, of how this mood in our educational programs and objectives would also greatly serve the interests of the Church herself. So, again, was Bishop John Spalding; indeed, Spalding's sermon during the Third Plenary Council of Baltimore (1884) on the education of priests needs only the addition of the words "and laymen" to the words "the Catholic priest" to make it an up-to-date statement of our needs and objectives in terms of the service of the Church by education. Let me recall John Spalding's words, adding only the words "and laymen," as suggested.

"In the face of the modern world, that which the Catholic priest (and layman) most needs, after virtue, is the best cultivation of mind, which issues in comprehensiveness of view, in exactness of perception, in the clear discernment of the relations of truths and of the limitations of scientific knowledge, in fairness and flexibility of thought, in ease and grace of expression, in candor, in reasonableness; the intellectual culture which brings the mind into form, gives it the control of its faculties, creates the habit of attention and develops firmness of grasp. The education of which I speak is expansion and discipline of mind rather than learning; and its tendency is not so much to form profound dogmatists, or erudite canonists, or acute casuists, as to cultivate a habit of mind, which, for want of a better word, may be called philosophical, to enlarge the intellect, to strengthen and supple its faculties, to enable it to take connected views of things and their relations, and to see clear amid the mazes of human error and through the mists of human passion. . . ."

If these objectives were necessary and valid at the dawn of the century, the mid-century decades find them more urgently so. And if they are necessary and valid for what Christian education owes the Church, they are not less so for what Christian education owes as its essential and indispensable contribution to human civilization.

That contribution is a constant theme of the Christian humanism explicit in the encyclicals of the modern Popes. It is a frequent subject of painstaking study by our best Catholic and not a few non-Catholic students of the plight of Western civilization. It is suggested, briefly and admirably, by Christopher Dawson in a timely essay in *The Commonwealth* this very week.

Dawson points out that if our society is to survive, it needs

some higher principle of co-ordination than any purely political consensus or any mere coincidence of commercial interests. He points out that no "rational, scientific substitute for religion" can provide such a principle of co-ordination for a culture, but that such a principle must of necessity involve a transcendence which is essentially theological. He concludes that it is essential that we should not allow popular anti-theological prejudice to blind us to the vital sociological and psychological functions that religion has in world civilization. He emphasizes that, even though gradually deprived of intellectual and social influence on modern culture, religion still offers modern technological society a principle of spiritual co-ordination and a principle of unity—and he points out that it is in the field of education that the need in which civilization stands and the solution which religion offers can be brought together.

Dawson reminds us that the great schism which has split secular life from religious and even moral inspiration has by no means been due to a failure entirely on the secular side. He underscores how modern Christians, while retaining their theological beliefs in a transcendent moral order and in a spiritual community, have not always matched their theoretical acceptance of these by their cultural realization, and this he rightly acknowledges to be largely the fault of our education, by which he means even the education provided by and in the Church.

We Need an Intellectual Revolution

What is needed, he argues, is nothing less than a radical reform of Christian education: an intellectual revolution which will restore the internal unity of Christian culture. He concedes that the needed changes of emphasis and curriculum cannot be accomplished in our lifetime, but he makes clear, what no one in this convention need be told, that this is no time for us to sell short or to permit anyone else to sell short the relevance of Christian education to that spiritual crisis in our civilization which complicates every political, social, economic and military problem on the front pages of the daily paper and behind the anxieties of every statesman and citizen capable of enlightened concern.

The relevance of Christian education to the spiritual crisis of Western civilization and the place of our responsibility to that civilization among the objectives of our educational system, are presently pinpointed in terms of the special responsibilities of America and the part that religious education must necessarily play in helping prepare America for her part in the moral regeneration of the world.

That relevance requires that we emphasize the place of directly moral and religious education in the common good of America, in America's heritage of ideas and idealism. There is in America an established tradition of separation of Church and State; to the origin of that tradition Catholics made historical contribution in Maryland; to the development of that tradition most religious and political movements have contributed in one way or another. Both America and the Church have profited greatly from this tradition; no one who loves either can possibly question that fact or seek to reduce the safeguards which have made it possible.

But even with the strongest attachment to the separation of Church and State, there has not been, until recently, any widespread suggestion that intellectual life and moral idealism, or that religious values and the American civil heritage, are similarly to be separated; the common good of America presupposes and depends upon the necessity that there be piety in citizens and patriotism in believers. In fact, it has been largely the spiritual nourishment of our civic idealism that has accounted for the unique moral prestige and political stability of America among modern nations, many of which have been bedeviled and debilitated by a secularism lifted to the level of a creed and by religion therefore maneuvered into the ugly position of a political pressure.

American Education at the Crossroads

This would be a disastrous moment for America to be pressed into educational patterns which would discount the place of religious ideas in civic idealism and which would seek to embarrass the efforts of those who strive to relate religious inspiration to secular education in maximum possible degree. Quite the contrary; this is a time for vigilance against the divorce of civic idealism from spiritual ideas—and a time for Christian education to number high among its objectives its unique part in helping prepare America to provide the moral leadership inevitably following upon and yet essential to her political power.

Something of America's opportunity, and of Christian educa-

tion's consequent responsibilities, was hammered home not long ago in a remarkable speech by Mr. Charles Malik, the representative of little Lebanon in the Assembly of the United Nations. During one of the great debates over who had what A-Bombs or H-Bombs and how these would be tested, controlled, or tossed about, Mr. Malik protested against the narrow concept of strength which tends to obsess "great powers." In summary effect, the spokesman for ancient but tiny Lebanon said:

"Gentlemen, we of the small nations have listened to you giving us the inventories of your resources. Permit me for one moment to say to you that we are not impressed. Atomic security, atomic energy, and physical resources are not enough. Material force by itself, no matter how overwhelming, is interesting and important only in so far as it may prove a means to bringing about a condition in which spiritual and intellectual values can begin to operate again; otherwise, it is of no significance. Sooner or later, when you have finished your bombing, your armament production, and all your marshalling of physical forces, there must be a penetration of minds by minds and spirits by spirits. This means that the future belongs not to those who have the most trains or the most machinery, but to those who have the most ideas. It means that over and above your stockpiles you must have a cultural and spiritual message which will be so profound, so true, so universal that it will satisfy the thirsty souls of men everywhere and make them forgive you your rich supplies and your privileged resources.

"The question, therefore, which confronts you is not who has this bomb or the other, but who can develop a type of person who will sum up in his character such qualities of understanding and of humility, of truth, of humor, or moral stature, of strength and resourcefulness of mind, of pregnant ideas, of universal sympathy, of capacity for friendship and love that he will be admired and respected even by those who might otherwise envy and hate him.

"The future belongs to that country and to that people who, seeking understanding and good will and refusing to have pleasure as their dominant quest, are not deceived by their own material resources into thinking they are strong, but are able to call forth from within themselves, not out of the bowels of their earth, sufficient strength and vision with which to embrace the whole world in love and in truth.

"The great question is: Which is that country? Who are those people? They are the strong ones of the earth and they will be the leaders of the future."

Specifically, a burning question for America at the moment is this: Can the United States develop more of the type of man described by Dr. Malik, the citizen who sums up in his character such a quality of understanding, of humility, of truth, of humor, of moral stature, of strength and resourcefulness of mind, of pregnant ideas, of universal sympathy and friendship and love, as to enable him, by the sheer weight of his being, to overcome our American disadvantages of mass and discontinuity?

Christian Principles Demanded

It has not yet dawned upon America, the spokesman of the small nations said, how much is required of her to develop this kind of humanity; when it does, the place of religion in education and therefore of Christian education in the national common good will be more keenly appreciated and more generously acknowledged.

In the meantime, you must place the discharge of your obligation in patriotism and piety to help produce such men high among the objectives of the Catholic educational system that you are privileged to serve. We will do this best if we renew in each generation our dedication to the objective that Isaac Hecker set for us in 1876: "We would make, if we could, the Catholic laymen of the next generation, each in his own sphere, leaders in a new crusade against error, not through the use of force or legal compulsion, but by the greater purity of their lives and the superiority of their genius."

Taxes Could Destroy Private Schools

Perhaps in the very struggle to keep your schools, you will yourselves be obliged to grow in these qualities.

That struggle will involve many worries, but I am confident that no one will wish so to write the tax patterns of America as to make them the death warrant for voluntary schools attended by any but the rich.

Most people will understand that the federal government has a priority over revenue and taxes which carries with it a tremen-

NCEA EVALUATING COMMITTEE

Planning for the 1962 NCEA Convention began with the work of the 1961 Evaluating Committee. Working quietly behind the scenes, this little-known committee makes personal evaluations of each major meeting, collects appraisals from delegates, and after two discussion sessions, presents its findings to the Planning Committee meeting in June at Miami, Fla. Dr. Conley is president of the group.



Left to right: Vy. Rev. Msgr. John B. McDowell, diocesan superintendent, Pittsburgh; Vy. Rev. Msgr. Vincent J. Horkan, archdiocesan superintendent, Detroit; William H. Conley, Ph.D., assistant to president, Marquette University; Richard A. Matre, dean, Loyola University College, Chicago; Sr. Ann Timothy, S.N.D., Sisters of Notre Dame de Namur, Waltham, Mass.; Sr. Elizabeth, S.L., Holy Family high school, Denver; Sr. Elaine, S.S.N.D., Mount Carmel high school, Houston, Tex.

dous power, usually justified by considerations of need, but operating always with a controlling power so vast that it pre-determines any plans that Ingomar Johannsen may have to spend Easter in either Switzerland or Sweden, or that American parents may have in the exercise of their God-given rights to nurture and prepare their children for their future destinies. The American government, bound by oaths to defend the Constitution, will not forget that the Constitution exists to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity . . .".

A government mindful of the purposes of the Constitution will resist pressures which would destroy educational freedom and will devise means of equitably meeting the problems of taxpayers and of schools living under a Constitution with a Preamble thus magnanimous and just. Mindful of the oath to defend such a Constitution, it will not use the power to tax or to appropriate tax moneys without first making certain that its action does not deal a mortal blow to the rights of those tax payers whose children are in voluntary schools.

America will be poor indeed, however rich, if we sap away by taxation the hard-earned resources of American families that used to be freely given for that moral and religious education which has played no small part in building up the national common good. It will be a bad day for America, a sad day for education if the 87th Congress decides that it can give no aid or comfort to the cause of American education in schools which are desperately trying to keep alive a fervent love of Nature's God, as well as the knowledge of the laws of nature, assuming that the Congress departs from its traditional position that federal aid as such involves too many dangers to the American commonweal and way of life.

But whatever the prudence of the Administration and the equity of the Congress; whatever the prevailing justice of the courts; the fact is that our voluntary schools are faced with grave dangers. These are not merely financial; as a matter of fact, so long as there is money around, our Catholic people, acting out of motives at once Christian and American, will spend what they have for religious education even if they must go without other things less close to the well-being of their children and to the fulfillment of the Will of God. Their past performance proves that; so do their present demands and future hopes. But we have passionate and powerful enemies; it would be folly to pretend otherwise. Secularism has become more aggressive than America has ever known it to be; a certain anti-Catholic clericalism places some Christian peoples in an uneasy and dangerous alliance with secularism against whatever seems to them a manifestation of "Catholic power." So passionate is this anti-Catholic clericalism in its pressures against even reasonable discussion of the Catholic

part in the American educational effort or of an equitable solution of the problems that all-out federal aid would create for Catholic schools and for the parents who chose them, that *The Christian Century*, in an editorial February 1, 1961, announced that if Congress, disregarding its demands, passed laws easing the burden of taxpayers with children in other than public schools, then it would contest these laws in the courts; and if the courts declared the laws constitutional, then they would refuse to pay the taxes!

Such passion constitutes grave problems for Congress as well as for our schools. Nonetheless, there is more than enough reason for optimism as we contemplate the future of American education, State-supported and voluntary alike.

Division — a Semantic Trick

In the present period of controversy, I suggest that we supplement our necessary vigilance and persevering prayers with a little patience and a lot of confidence in the ultimate common sense of the American people. It might be a good idea if the NCEA temporarily established a 4-H Club all its own. Such a private 4-H Club — one more group to add to the long list of Catholic organizations — might help us keep straight and sound the Humor, Humility, Hope, and Horizons needed at all times in education, but particularly in these controversial, short-tempered but historic and largely healthy days. Such a little 4-H Club would be good for our own public relations and for the nerves of our neighbors.

It would emphasize the need for a sense of Humor, which in matters of this kind comes down to that sense of perspective which keeps us from being intemperate in our own speech or irritated by the vocabulary of the other fellow. For example, with the help of a sense of humor (and a good dictionary), you will be less irritated when your opponents use a word that downgrades and dismisses values which you (and America, generally speaking) greatly cherish. For instance, the word "sectarian" is currently used by people with a "Thing" on this subject in order to describe what you would call "religious" or probably even "moral." Where once most Americans would have spoken of "religious schools" or "moral education" — both obviously thumbs-up phrases, some people, for transparent reasons, now use phrases like "sectarian schools" or "sectarian education," a kind of pole-cat phrase with an initial thumbs-down overtone to it.

It is good to be vigilant against these semantic tricks, but it would be quite foolish to be paranoid about them.

A sense of humor will keep our tempers under control if we recognize for the nonsense it is the strategem by which people feign outraged indignation at what they call the attempt of the Catholic hierarchy to "divide the community" by their requests, recommendations, or legitimate questions in connection with education policies. A saving sense of humor will save you



Left to right: Rev. Cyril F. Meyer, C.M., Mary Immaculate Seminary, Northhampton, Pa.; James Byrnes, Ph.D., Chairman, Department of Education, St. Thomas College, St. Paul, Minn.; Vt. Rev. Msgr. James E. O'Neill, rector, Mater Christi Minor Seminary, Albany, N. Y.; Sr. Xavier, O.P., Trinity high school, Chicago; Francis Donohue, Ph.D., assistant vice president, Fordham University; Rev. Richard J. Kleiber, diocesan superintendent, Green Bay; Sr. Marie Genevieve, O.P., Our Lady of Fatima school, Scarsdale, N. Y.

NOT PICTURED: Rt. Rev. Msgr. Frank M. Schneider, rector, St. Francis Major Seminary, Milwaukee; Vt. Rev. Paul L. O'Connor, S.J., president, Xavier University, Cincinnati; C. J. Nuesse, Ph.D., dean, Social Sciences, Catholic University of America; Raymond F. McCoy, Ph.D., dean, Graduate School, Xavier College, Cincinnati; and Rev. Joseph T. O'Keefe, St. Joseph's Seminary, Yonkers, N. Y.

from exasperation in the face of this kind of talk; it will remind you that everyone "divides the community" when he speaks up on a debatable question. Political parties "divide the community"; every man or woman who makes a speech in public "divides the community" if the speech contains any provocative idea worth listening to and arguing about. The editorial pages of the newspapers "divide the community"; so do the sports pages; the society pages, or the death columns assuredly do. The proponents of federal aid to education have "divided the community" over this question for a couple of generations; the most that the Catholic hierarchy could hope to do would be to "sub-divide the community" over this question.

No one with a sense of humor will read the history of the fight for and against federal aid to education without a wry smile at any talk about "dividing the community"; these are matters that not only admit of debate, but demand debate. They are, however, matters which among Americans, and especially among Christians, should admit of debate with urbanity, good humor and that decent regard for one another's opinions which is associated with both these qualities.

Dead-Level Conformity

I need not tell the spiritual directors among you that a sense of humor is a preservative and protector of the virtue of humility. We can use this virtue not only in the present crisis but in all the mighty work of our educational program. First of all, we must not make the paranoid mistake that our efforts at special education and aspirations after special excellence and special service are the only ones resented and criticized in the general community. The public schools are frequently the objects of capricious and unfair criticism, especially when they presume to keep alive ancient traditions of excellence which trouble those who would prefer conformity, uniformity, and dead-level standardization. As President General of the National Catholic Educational Association it has been my duty and privilege to help interpret the ideals and defend the interests of our Catholic educational system. As a grateful alumnus of my own public school, the Boston Latin School, I have felt it my duty and have counted it a privilege to speak out in defense of that first (and best) of all American public schools in the face of the efforts of some who would "cut it down to size" and who downgrade or deplore the special educational witness that schools of its kind strive to bear.

A saving humility will prompt us to recognize the titanic task we have to perform to make our schools as effective as we ourselves wish them to be and to make their effectiveness and excellence known to our neighbors.

As James O'Gara points out, the average non-Catholic has almost no personal knowledge or contact with our schools. If the parochial schools are mysterious to many of our neighbors, it may

well be because they are rarely, if ever, invited to visit them and as a result they know little or nothing about what is taught there. We have reasons enough for pride in our schools to prompt us to extend such invitations; in any case, a humble regard for one's dependence on the good opinion and good will of his neighbors in a democratic community should prompt us to throw open our doors so that at least neighbors with open minds can discover what it is all about.

The third of the timely 4-H's is hope. Irritating as hostile pressures may be, and discouraging as malice and misrepresentation indubitably are, we have good grounds for hope. If it is true that the editorial columns of publications like *The Christian Century* reveal a callous indifference to our problem, it is not less true that a truly fraternal spirit is increasingly present among the authors of the contributed articles even in this publication. There are open minds and generous hearts among millions of our Protestant neighbors; we must see to it that our own minds and our own hearts are as generous.

The Blind Spot

Moreover, many Protestant Christians are just as gravely disturbed as any one else about what one of them called *The Blind Spot in American Public Education*, in a book typical of those which reveal how unpopular to many and uneasy for all Protestants is any alliance between Protestantism and secularism. Indeed, Charles Clayton Morrison, the former editor of *The Christian Century* itself, took occasion to tell 10,000 teachers at Kansas City, Missouri, on Nov. 9, 1940, that he felt bound "to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the steady advance of secularism, another name for atheism, in American society . . . Protestant children in public schools are under an influence with which the churches cannot compete and which they cannot counteract. The public school presents the church with a generation of youth whose minds have been cast in a secular mold . . . You can educate every child in America in the subjects taught in our public schools and yet our democracy may go down . . . The last stand of democracy will be in the realm of the people's faith . . . Democracy is Christianity's gift to the world. And when Christianity fails, democracy fails. The only solution is to open the public schools to include the teachings of religion."

This was extremely strong talk; the last sentence involves a proposal which would probably be found unconstitutional. I question whether any Catholic prelate has ever had anything so critical to say about the public schools, but I hope that if he did, it would be recognized that he was speaking as a friend and as a loyal citizen, just as I am sure that Dr. Morrison intended to speak.

The point is that secularism is as disturbing to most Protestants as it is to most Catholics. In this fact, too, lies ground that there

may be more generous comprehension of our Catholic worry in the years ahead, until someone can come up with a solution that is at once acceptable to constitutional authority and to conscience.

Nor are there lacking signs that such a spirit of comprehension is increasing. *Life* magazine commented editorially last month on the question of school aid and religion. It stated the sense of injustice which many Catholics feel over the "fiscal segregation" to which their schools are subjected in the present state of things and pointed out that the Northwest Ordinance of 1787, our first national venture in school aid, reads: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means for education should forever be encouraged." *Life*, finding it healthy that the discrimination issue had been aired, argues that there is clearly a grave issue of public policy and social injustice which will not be settled until the argument, in the courts or out, has gone much further. It agrees that democracy depends on education, but questions whether that means that it can depend primarily on non-religious education, which is often in effect anti-religious. It concludes that Protestants, Catholics, and Jews have a lot more thinking to do on this vital subject.

No small part of this thinking must be done in common. All of which confirms the contention that the debate over education should not be permitted to degenerate, in its philosophic premises, into a debate between Catholics and Protestants, any more than it should be represented, in its political context, as a debate between Catholics and the National Administration, above all the President. *It is no such thing.* We should not be drawn into any such line of argument.

Debate on Constitutionality

The question of education may involve constitutional questions; if so, they can be ultimately resolved and all parties must abide by the final resolution. It may even involve a debate over the desirability of separate school systems. That is, theoretically at least, a reasonable enough debate for educators, but it is not a Catholic-Protestant fight and it should not be allowed to become one. For this reason, we should decline to engage in debates with representatives of Councils of Protestant Churches or other specifically Protestant groups on this question. We can debate the Trinity with the Unitarians; the Papacy with the Anglicans; the visible Church with the Lutherans; all this we can do without harming America. But the present argument is a debate on educational policy, not dogmatic theology, and making it a theological debate seriously damages America. The President was quite right to deplore the danger of such damage, and he deserves the loyal agreement and unqualified support of everyone, on every side, in this aspect of the matter.

It was in a Protestant publication that America was recently reminded of the relevance to the education question of the 1944 *Prince vs. Massachusetts* Supreme Court declaration: "It is cardinal with us that the custody, care, and nurture of the child reside first in the parents, whose primary function and freedom include preparation for obligations the State can neither supply nor hinder."

This is another reminder that although voluntary schools including religion in their curriculum may be under the ban of the secularist, they are not without potential friends among millions of non-Catholic people who think back beyond the McCollum case to the Northwest Ordinance, as we think back beyond the present crisis to the Third Plenary Council of Baltimore and find in it a Catholic statement completely consistent with the authentic Americanism of the Northwest Ordinance.

Nothing that the National Administration has yet said should permanently discourage our hopes for the future of education which includes religious idealism. The relevance of such education to the national common good may be obscured by the pressures of secularism and by the captious spirit of some clergy seemingly more fearful of their brother Christians than they are confident of their own spiritual heritage; but this is necessarily a passing crisis in a nation with the civic and spiritual traditions of America. While the crisis may worry you, it should not make you lose hope that there will be found constitutional means to implement the dictates of common sense and defer to the demands of conscience.

Candidates for the Peace Corps

Meanwhile, we have a call to excellence and that call brings us to those *Horizons*, the fourth of our H's, which must constantly draw us forward to greater achievement. That call to excellence



David Riesman (left), Social Science professor from Harvard, addressed the opening session of the NCEA College Department. He chats with Dr. William H. Conley, and Rev. Edward F. Clark, S.J., president of St. Peter's College, Jersey City, N. J.

has been made by the President of the United States to all the nation and therefore to all the educational systems within it; we must be second to none in wholehearted, open-handed response to the President's call. Many of your traditional educational Horizons coincide with the best of the "New Horizons" to which the Chief Executive is dynamically directing the attention of Americans. One thinks of the imaginative and potentially magnificent program of the *Peace Corps* and reflects on the special excellence that so many of our schools could bring to the preparation for their proper, loyal part in this program of boys and girls from the particular backgrounds of so many of those who are in our schools.

I never visit the schools in our Italian, French, Polish, Lithuanian, Croatian, Slovak, German, Hungarian, and other parishes with healthy roots in the Old World but what I reflect on how providential it may yet prove that American political policy and Catholic religious idealism have made it possible for these young people, while becoming completely American, to keep so many of the memories of the lands of our ancestors, retaining some knowledge even of the language and the culture of those lands. I frequently reflect, as many of you must have done, on how wonderful it would be if these boys and girls could go back to the lands of their ancestors to show how Americans keep alive both Faith and Freedom, cherishing the human memories of the past even as they nurture the humane hopes of the future. The prospects of what a *Peace Corps* could do in restoring human unity and spreading the sense of human fraternity are thrilling; the part that many of our schools could play in producing loyal, competent members of such a *Peace Corps* is beyond calculation and should be no small part of the justification of the sacrifices of our people, as well as no small part of your own challenge to excellence.

Another Horizon

You have a call to excellence all your own as Catholic Christians and it urges you forward toward another Horizon than that of mere competence. It is the Horizon of the ever-increasing moral perfection which you must seek to develop, together with erudition and skill, in your students. This was the horizon of the Northwest Ordinance; it was also that of the Baltimore Council; it is that of the highest traditions of Faith and Freedom from the first beginnings of the human experience. No one has stated the excellence to which this Horizon draws you better than did Plato:

"It is not the life of knowledge, not even if it includes all the sciences, that creates happiness and well-being, but a single branch of knowledge—the science of the good life. If you exclude this from the other branches, medicine will remain equally able to give us health, and shoemaking shoes, and weaving clothes; seamanlike will continue still to save life at sea, and strategy to win battles; but without the knowledge of good and evil the use and excellence of these sciences will be found to have failed us."

Finally, the Horizon that continually invites your renewed efforts is that of the excellence that our schools, precisely as schools, must constantly seek. This Horizon was set for us in America by the Third Plenary Council of Baltimore, when it said: ". . . We must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have

an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence

It is in that spirit, faithful to the Baltimore Council, that many Catholic prelates, priests, educators, and laity have been impelled by love of the Church and of education, to speak up with loyalty but candor in criticism of some areas of our performance, in order that we always may be unsatisfied until we have made better even our best.

If we pursue these Horizons of excellence, pursue them with hope and humility, meeting with good humor the obstacles and oppositions encountered in the pursuit of them, we have nothing to fear from the democratic processes of America, whether on the level of enlightened administration, conscientious legislation or impartial courts. Should there be inevitable discouragements, despite the best efforts of ourselves and of proper authority, well, our suggested 4-H Club should help see us through this.

A few weeks ago I attended a performance of "Murder in the Cathedral." As all know, T. S. Eliot's thrilling drama tells the story of one of the real conflicts between Church and State as opposed to the strictly phony conflict between Church and State that is alleged to exist in the present American debate on edu-

cation. Listening to the bland speeches of "disinterested" William de Traci and Hugh de Merville, who spoke as sanctimonious as a secularist about his efforts to accomplish "a just subordination of the pretensions of the Church to the welfare of the State," I reflected that T. S. Eliot's speeches could be editorials out of some of the periodicals that pressure against religious schools; all the familiar phrases of the secularists were on the lips of the actors.

But the most pertinent lines of the play for our present crisis were the lines in which the people of Canterbury expressed what must probably be the part of most of us in the great conflicts between political necessity and religious needs which are raging around education:

*"Destiny waits in the hand of God, not in the hands of statesmen
Who do, some well, some ill, planning and guessing . . .
For us, the poor, there is no action,
But only to wait and to witness!"*

To wait and to witness: that may perhaps be your present destiny. But you can do both with great confidence, if you wait and witness with humor and humility, with firm hope and holy fidelity to your fairest horizons, old and new.

Highlights of the NCEA Convention begin on page 49.

Parent-Teacher Visits Can Pay Dividends

If they are well-planned!

By Sister Benigna Consolata, C.S.J.

SS. Peter and Paul School, Boonville, Mo.

■ Have you ever tried to help someone do something when you didn't have the faintest idea what he was trying to do? Often parents are asked to do just that. They are expected to help the child come to school in a frame of mind conducive to adjustment. How can parents know what is expected of the child unless the school has a channel of information to the home?

Written messages will help, but will not answer individual questions. Group meetings of teachers and parents do much but cannot solve individual problems of each classroom. Since the teacher is dealing with each pupil, there must be some way to know him as an individual. One of the quickest and surest ways to understand a child is to know his parents. They, in turn, will give invaluable help, for no one knows and understands a child as do his parents. Then too, each child has his own method of response to each activity. If the parents are to recognize and correct mistaken responses of the child, they must understand the motives behind the assigned work.

In order to unite the efforts of the

school and the home on their common educational objectives for young children, our school initiated and carried through a program of school-home cooperation. This pooling of resources united the parents and teachers in their efforts to understand and help the child as an individual learner.

Scheduling the Visits

When our school system introduced parent-teacher visits, a meeting of all the parents of first graders was called for 7 p.m. on the same evening as the regular P.T.A. meeting which was scheduled for 8 p.m. At least one parent, but usually both, were present.

The planned visits were explained, also the new type of report card. The letter grading system used was to be replaced by ratings of above, at, or below grade level. The rating was further explained by satisfactory or unsatisfactory effort marks. Thus a pupil who was at grade level but was not doing his best was marked unsatisfactory while the mentally immature with a below grade level mark might be doing satisfactory work. Many of the parents

had never given a serious thought to the fact that mental growth is as varied as physical growth. The days of the parent-teacher visits were announced, and each family chose the hour best suited to its schedule. All visits were outside of school hours.

Pattern of the Visit

The visit lasted for about 15 minutes. It was conducted in a strictly professional manner. We began with a short prayer. To make the parents feel free and still not put the teacher on the defensive, questions were asked. These were questions which aided the teacher to get a picture of the child's home life. Among the questions were:

*What does he say about school?
What does he like most? Least?
Does he say his prayers each morning and evening?
Is he glad to go to Mass?
Is he usually on time for family activities?
Is he patient and good-natured or easily angered?
Is he kind, sympathetic, and thoughtful of others?*

The parents were quite sincere in their answers. Occasionally the mother and father discussed a point before we placed a rating on the mimeographed sheet for the child.

The second part of the visit was devoted to what had been observed by the teacher while the child took part in group activities. The teacher's observations covered the following points:

*Peppy and eager — yes or no
Friendly and sociable —
Restless and nervous —*

Gets upset easily —
Is popular with other children —
Is polite and well mannered —
Joins in work with others —
Sticks to a task until it is finished —
Is honest and fair —
Is neat and clean —
Is interested in many or few things —
Usually happy —
Is a good sport —
Is generally quiet or loud and rude —
Is sympathetic and thoughtful of others —
Is dependable in doing things —

The parents asked many why and when questions. Often they asked for specific instances. Since the questions in the form had been the points checked, it was easy to give the information. There was a small file box in the teacher's desk for everyday use. It contained the information slips filled by the parents on the day of enrollment. When a special "yes" or "no" was noted, a slip of paper recording the date and incident was dropped into the file. Since

the parents had signed for their hour, the teacher knew what information to have on hand for the visit. Most parents were amazed at favorable ratings.

The visit was culminated by giving the parents the report card, which was a summation of the points discussed in the visit. The points regarding growth in religion and character are recognized as those most needed for advancement in offices of trust or responsibility in later life. Under the intellectual and cultural growth, we rated the pupil on the points considered as essential in developing the fundamental skills.

The first visit was scheduled shortly after the Metropolitan Reading Readiness Tests were given. This test gives the reading at, above, or below grade level a real meaning, for the child receives a standardized rating. Work sheets which were key material were filed and in readiness for the parents. In this way the parents learned how

the checking system works, and how to help those who have not understood the group work.

Co-operative Results

Parents are eager to make any sacrifice to co-operate with the school in forming their child into a socially adjusted, educated citizen. The teacher who really enters into the project wholeheartedly finds such a visit a great help. Often she has been misunderstood where she least thought. But, like everything else, this works two ways. She has sometimes misunderstood what she thought she understood.

To get the real good of the visit, parents and teachers both must enter with a "for God and the good of the child" attitude. Both are willing to weigh both sides of the question and accept the decisions made. We know that no one is right all the time, not even the teacher.

Parents' Participation in First Communion

By Mother Marie Aimée, O.S.U.

Ursuline Academy, Bethesda, Md.

■ There has been a growing concern among educators over the increasing assumption by schools of what are essentially parental responsibilities. While the chief areas of discussion have centered upon preparation for civic and domestic life, it also has been asserted that priests and nuns in Catholic schools not infrequently assume parental rights in the matter of religious education. Little objection has been made by the parents themselves, for they are only too willing to leave the task of the religious instruction and formation of their children to religious teachers. In so doing, however, Christian parents are in danger of developing an attitude of indifference that will devitalize the life of the Church in the family, which is the very basis of society.

The experience of Christian parents in some European countries speaks in eloquent language on this matter. For decades they, too, relinquished to the Catholic school as many as possible of their parental rights and duties. They discontinued family morning prayer: for did not the children pray in school? They no longer discussed or talked of religious problems at home: what was the need, since the priest or Sisters



Mother hears a catechism lesson.

were teaching in school whatever the children had to know? They did not attend Mass on Sunday as a family: there were school and Sodality Masses with different members of the family in different pews and places.

Two or three generations later this irresponsible attitude suddenly found itself facing an abyss — there was no longer any Catholic school education. An awakening followed, and with it a remarkable rebirth of Catholic family life, a renewal of "the Church at home." Can we not learn from this example instead of waiting for a similar experience?

The less parents have to do in the important matter of religious education, as for instance in the spiritual preparation for the first Communion day, the more will they be concerned with such unimportant details as dress, meals, gifts, and amusements. Often enough they help secularize the most important, the most solemn day of a child's life by making it a kind of show for the family and the neighborhood, a day of much excitement and external festivities.¹

The challenge presented by the passage just quoted led to a consideration of ways and means of offering to the parents of our first communicants as full a sharing as possible in the

¹ Therese Mueller, *Family Life in Christ* (Collegeville: The Liturgical Press, 1941), pp. 11-12.

training of their children for First Holy Communion. The chief problem to be faced in helping parents to assume their part in the religious formation of their offspring is the inadequate preparation of the majority to do this. It would seem that the exhortation of Pope Pius XI to pastors of souls would have equal application here to teachers:

... for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. . . . We implore pastors of souls, by every means in their power . . . by word of mouth and written articles widely distributed, to warn parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious [and] moral . . . training of their children and with indication of the methods best adapted to make their training effective. . . .²

It is the responsibility of religious educators to assist the parents of the children confided to their care in assuming, not surrendering, their parental rights and duties in the field of religious education. For this, the teacher must be willing to add to an already full schedule the time required to devise the practical helps, methods, and instruction best suited to the particular needs of the individual families. In an effort to do this, the following program of preparation and participation in the ceremonies of First Holy Communion was developed.

A Plan to Help Parents

At a parent-teacher meeting, this whole notion of home-school co-operation in the religious formation of the children was presented, using as a springboard for the discussion Miss Mueller's observations. It was agreed that memorization of catechism answers would be done at home in order to allow a maximum of class time for explanation, motivation, and development of understanding attitudes. It was further agreed that, each week, a short summary of the material to be covered in class would be sent home with any necessary explanations in order that discussions might be continued at home or at least that the parents would be aware of what was being presented. Emphasis, however, was placed on the fact that intellectual preparedness alone was not the end in view. Our goal would be the spiritual growth of each child, not simply through a routine application of the truths taught, but through fostering a personal love of Him Who is Truth. For the benefit of those parents who had been unable to attend the meeting a brief summary was sent to them.

Each Monday thereafter, the week's lesson plan for religion was outlined for the parents, together with the desired objectives and practical suggestions. The specific questions for memorization were assigned and explanatory pages in the children's religion book were indicated. For our purpose, the children's text, *God Comes to Me*,³ was especially useful, since it contains very helpful suggestions to parents concerning first confession and first Holy Communion. Any questions which a parent might have could be jotted down and sent in at any time. Some required a personal answer, but others were such that both question and answer could be added to the following week's homework sheet for the information of all.

Our Faith Is to Be Lived

In preparing children for the reception of the sacraments, it is important for both parents and teachers to bear in mind that our Faith is something to be *lived* rather than simply

studied or rehearsed. Because the accomplishment of the latter is usually a task of some magnitude, particularly with young children, the former is perhaps too frequently overlooked or inadequately treated. Too frequently, religious practices tend to become a departmentalized part of the school life rather than of the entire life of the child. This is an area in which parents and teachers can and should work together more effectively. Parents are the first molders of the characters of their children and their task is not ended when their children are placed in a Catholic school. Since First Holy Communion is a privilege granted to one who is first an individual member of a family, and second a member of a given class in school, it follows that the spiritual preparations for such an event should be a family as well as a school affair. The religious educator, in most instances, must take the initiative here. From time to time during the course of our preparation for First Holy Communion, in addition to the regular religion assignment and lesson plan, certain practices were suggested to the parents for their children or for the entire family. For example, when studying Baptism and discussing ways of living as a true child of our heavenly Father, it was suggested that each child learn the date of his Baptism and that there be a family celebration of this anniversary of birth as a child of God by assistance at Holy Mass, a visit, or a special family prayer. Even if the date was not near, the parents were urged to encourage their child to thank God for the grace of his Baptism.

Daily Examination of Conscience

During the preparation for the Sacrament of Penance, after the children had been taught to make a simple examination of conscience, a letter was sent home explaining the value of the daily *examen*, not simply as a preparation for confession, but as a practice that a true child of God—youth or adult—tries to perform every day of his life. The difficulties of the young child in acquiring this habit were discussed and means to overcome them were suggested. A simple method of procedure was outlined, while emphasis was placed on the fact that "examination of conscience is made not merely to find out our faults, but also to increase our loving gratitude for all the benefits we receive every day from God, and to develop a true and genuine sorrow for offending such a good Father."⁴

Prior to the children's reception of First Holy Communion, the parents were informed of whatever spiritual practices were being recommended in school in order that they might encourage at home and be aware of the children's efforts in these directions. Since the Holy Eucharist is pre-eminently the sacrament of union in charity, we stressed both of these elements. For instance, the children were urged not only to make spiritual communions, but to perform acts of kindness and to show marks of reverence and respect for Christ in others. It was suggested that the family could best assist its first communicant by prayer and by emphasis on the spiritual rather than on the material preparations. From time to time, a pertinent Gospel text was suggested for slow and prayerful reading with the child before he went to bed.

First Holy Communion Mass

The day of First Holy Communion itself should be the culmination of the family's participation in this great event. Too

² Pope Pius XI, *Christian Education of Youth—Five Great Encyclicals* (New York: The Paulist Press, 1939), p. 58.
³ *Our Life With God Religion Series, Book 2* (New York: Sadlier, 1958).

⁴ Sister Maria de la Cruz, H.H.S., and Sister Mary Richard, H.H.S., *Christ's Life in Us* (New York: Sadlier, 1958), p. 51. The explanations and suggestions incorporated into this kerygmatic approach to Christian doctrine were used constantly in providing the background material, comments, and suggestions for the parents in their sharing of the task of the religious education of their children.

often, parents are reduced to the role of spectators on this day. In an effort to aid our parents to assume their rightful places in this important event in the lives of their children, we mimeographed for each a copy and explanation of the Mass and ceremony, with an invitation extended to all to join the children in responding to the prayers of the Mass. Excerpts of this commentary follow:

In order that each of you may participate more fully in the graces and joys of the children's First Communion with our divine Lord, a brief explanation of the ceremony follows, together with those prayers of the Mass which will be recited aloud. Because we are all members of one great family, the Mystical Body of Christ, and in order that you may be able to share intimately in the precious graces to be conferred upon all present during this Holy Sacrifice, the children join us in requesting that you, their dear ones, recite aloud with them the responses and prayers of Holy Mass. The words of the hymns which the children will sing have also been reproduced here in order that you may pray the words as they are sung. At the end of Holy Mass, will all please join in singing a hymn of thanksgiving and praise for the gift of the Eucharist: "Holy God We Praise Thy Name."

This day of First Holy Communion is truly the greatest day in the lives of the children thus far: the day on which the All-Holy God, the Lord of Heaven and Earth, lovingly comes to them in the intimacy of Holy Communion, bringing countless treasures of grace to their souls. But the greatness of this event does not cease with the day, never to be repeated. It will be renewed and increased each time they—and we—receive our Risen Lord in the Holy Eucharist and are given new outpourings of His life and love and rise to a yet higher degree of intimacy and union with Him. Today, then, is a beginning for the first communicants: the first of many fervent and loving communions with Him Who said, "I am the Bread of Life. Unless you eat My flesh and drink My blood, you shall not have life in you." May His divine life of grace grow ever stronger in their souls. May it be nourished increasingly by their frequent reception of the sacraments. May the purity of their souls never become sullied or lost. And may she whose Immaculate Conception we honor today, keep them in her loving care and guide, bless, and direct all their actions that they may be holy and pleasing to her Divine Son.

Renewal of Baptismal Promises

Before Holy Mass begins, the children will renew their baptismal promises, renouncing Satan and his works and affirming their faith in Christ and in the truths He has taught through His Church. A blessed candle will be lighted by the priest and given to each child. These lighted candles symbolize the life of God in their souls through the graces first received in Baptism. The flame also symbolizes the love of God in their hearts. These baptismal candles will remain burning throughout Holy Mass. After breakfast, each child may return to the auditorium and take his blessed candle home, to be lighted on the anniversaries of his baptism and First Holy Communion. May these candles serve as a perpetual reminder of the holiness of their souls and be a safeguard against all personal sin: "Receive this burning light and safeguard thy baptism by a blameless life; keep the commandments of God, that when our Lord shall come to claim His own, thou mayest be worthy to greet Him with all the saints in the heavenly court, and live forever and ever. Amen."

Holy Mass

Entrance Hymn. Stand. An entrance hymn, Psalm 99,⁵ will be sung as Father ascends to the altar and begins Holy Mass. Its purpose is to help us to the profound conviction that, as God's Holy People, we have been gathered together by Him as one Body in order to worship Him. We unite with the priest as our representative before God.

The various prayers of the Mass to be recited aloud in

English then followed, with commentary. The plan for this was based upon the Mass cards used by the children.⁶ Two first communicants read aloud the Epistle and Gospel, to which all responded "Thanks be to God" and "Praise be to Thee, O Christ." *

At the Offertory, two of the boys brought to Father the wine to be used in the Sacrifice and the hosts which their parents had placed in the ciborium at the door. At this time, the Offertory⁷ hymn was sung by the children.

After the recitation of the *Domine non sum dignus* in English, the following notation was made for the parents, of whom more than a few were non-Catholics:

The children will now approach the altar rail to receive their Divine Lord. They will pour out their hearts to Him in love and in gratitude at His coming. They will speak to Him especially of you, their dear ones, begging His graces and blessings for each. They will pray for the sick, for those in need; for sinners that, as prodigal sons, they may return to their God Who is all-merciful and forgiving, the loving Father even of the most wayward. Let us join in their prayers of adoration, thanksgiving, reparation, and petitions for peace, for conversions, for Russia.

Those who are unable to approach the altar to receive Holy Communion may yet draw closer to our Lord by making a Spiritual Communion:

My God, I believe in You, I hope in You, I love You. I ask pardon for having ever offended You. Since I cannot receive You now sacramentally, come at least spiritually into my heart. May Your love embrace my whole being and grant that, having adored You here on earth in the Holy Sacrifice of the Mass, I may be able to adore You eternally in Heaven. Amen.

At the end of Holy Mass, after parents and children had sung together "Holy God We Praise Thy Name" as their hymn of thanksgiving and praise for the gift of the Eucharist, all recited the "Prayer before a Crucifix" together with the prayers for the intentions of our Holy Father. The commentary concluded with the suggestion of a family act of thanksgiving for the great graces of this day, and a Family Communion next Sunday.

At least one of our parents had devised his own plan for a family act of thanksgiving on this day. As Christ had come to a child of this family, so they would go to Christ's little ones in a local orphanage. As their child had received Christ's sacrificial Gift of Himself, so they brought to the children of the orphanage gifts that represented a personal sacrifice on the part of each member of the family.

We have indicated here but a few of the many possible family practices and home-school sharing of responsibility that naturally suggest themselves during the course of preparation for First Holy Communion. The reaction of our own parents to this was most appreciative and encouraging. We believe that greater efforts in this direction should be made on all levels by religious educators for,

It depends upon the family whether the Church is to be saved in a country or destroyed. The Church as a whole has, it is true, the promise that she will never succumb till the end of time. But this promise is not made to every province of the Church. Whether in a given land the Church is to abide depends not on external things, not even on whether church buildings and convents are destroyed, nor even in the last resort on the ecclesiastical hierarchy, but upon this, that the men and women who have administered to one another the sacrament of matrimony, from the graces of this sacrament transform their families into little churches. That—no more, no less—is in this hour the one thing needful.⁸

⁵ English version of the Gelineau Psalms (London: The Grail, 1957). Copies of these psalms may be obtained in the United States from the Gregorian Institute of America, 2130 Jefferson Avenue, Toledo, 2, Ohio.

⁶ *Holy Mass II* (Cincinnati: World Library of Sacred Music, 1957).

⁷ *Ibid.* (this hymn was written by John Julian Ryan).

⁸ Schlueter-Hermkes, *The Family* (New York: America Press), p. 18.

Examining Your Teacher-Pupil Relationship

By Sister M. Agnita, G.N.S.H.
St. Joan of Arc Convent, Jackson Heights 72, N. Y.

Interest in teacher efficiency and in teacher-pupil relationship has increased during recent years. Teacher attitudes have a direct bearing on teacher-pupil relationship; and today, objective measurement of attitudes can predict, with a measure of accuracy, what will be the atmosphere in any given classroom. However, before determining to use such a measure, school administrators must be quite certain as to the sort of teacher-pupil relationship they consider desirable. This, of course, may vary all the way from the most permissive and accepting, to the most impersonal and conservative, and still be thoroughly Catholic.

Recent use of the Minnesota Teacher Attitude Inventory among Sister teachers showed a range of scores all the way from minus 111 to plus 141. While it would be undesirable and impractical to select only teachers with high attitude scores, still teachers in every school should be not too negatively deviant from a mean established as a proper norm.

It is quite evident from studies that have been made, that teachers scoring low on the Minnesota Teacher Attitude Inventory tend to be subject-centered, impersonal, textbook-recitation teachers who were probably molded into that type of teacher by inadequate preparation for teaching, lack of experience, large classes, and of course the many socioeducational factors which contribute to teacher personality.

If our philosophy indicates that we respect the dignity of the child as a person, if our curriculum attempts to provide for the fivefold nature of the child, and if our methodology seeks, in the light of its philosophy to provide for the individual needs of every child, then surely our classroom relationships must be sympathetic, understanding, and as accepting as local conditions permit if we are to inspire, direct, advise, and teach well the children who are confided to us.

The behavior sciences have opened totally new approaches to the learning situation. These are vastly more in keeping with democratic principles than were the traditional autocratic methods. We tend to teach as we were

taught and unless the newer and more appropriate methods are demonstrated for us as immediately more practical, we perpetuate procedures which to us are easier, more certain, and more economical.

If coercion is the prime ingredient in our classroom procedure, then when that coercion is removed there is no substitute, and disaster follows. If democracy is being *taught* in our schools, it must truly be *practiced* there. Authoritarian discipline must find a substitute in individual and group sanctions. It will not, unless we are ready and willing to see that real discipline cannot be imposed from without. Self-discipline is the ideal, and only by this method will we develop character and stability in our youth.

If the teacher does not share her prerogative of discipline with the pupils; if marks, reports to parents, and homework assignments are the instruments used to bring about an ordered learning situation; then what remains when these are withdrawn? Jacques Maritain has said, ". . . any education which considers the teacher as the principal agent, perverts the very nature of the educational task."

Should we not re-examine our philosophy and determine whether we are indeed conducting our classrooms in conformity with it? Our philosophy informs us about the nature of the child. When the methodology, curriculum, and discipline followed by the teacher respect this philosophy, then we can be certain that the teacher-pupil relationship will be sympathetic, understanding, and entirely objective and that the learning situation will be wholesome and effective.

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A Teacher at 8 a.m.

They're coming Lord — and I'm afraid . . .
those living temples You have made.
Those precious children I revere are coming; and I, their teacher, fear.
They need so much; but can I give the food by which their spirits live?

What are they thinking, while I stand
before them, chalk or book in hand?
I cannot read what hunger lies in bright, or dull, or distant eyes.

There's Billy — frightened, overbold;
and Betty, for whom the world is cold.
Then Tom, who dreams I know not what,
and Sue, who's nervous, overwrought.
How can I know the needs of each, or, knowing, the depths of hunger reach?

It's almost time . . . ah, here come two.
"Good morning, Billy! And how are you?
"Betty, you look so happy today!"
Help us, Lord . . . dear Mother, pray.

— Sister M. Luke, C.S.J.

St. Joseph Academy, Cleveland 11, Ohio

All Schools Prepare for College

Editorials



WILLIAM H. CONLEY, Ph.D.
Editor

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A few years ago a major topic of conversation was "Why can't Johnny read?" Currently, and especially at this time of the year, the question widely discussed is "Why can't Johnny get into the college of his choice (or perhaps the college of his parents' choice)?"

Administrators, counselors, and teachers in our elementary schools and in our high schools have a difficult task before them in communicating to both parents and students the abilities, the preparation, and the attitudes necessary for college admission which must be developed throughout the elementary and secondary years of schooling. Preparation for college is not a function limited to the senior year in high school. It begins in the primary grades and continues until college admission.

Preparation for college is a function of all of the lower level schools and of every neighborhood. It is not merely for privileged areas. Schools in regions which are economically depressed have an equal obligation with those in more fortunate sections. With the rapid increase in financial aid programs, and with possibilities for borrowing to finance college, every boy and girl who can profit from advanced education and who sincerely wants it can hurdle the barriers.

Elementary School Has Four Obligations

What, then, is the responsibility of our schools in helping Johnny prepare for college? The elementary school has at least four obligations over and above its primary responsibility of teaching religious truths and assisting in developing the moral virtues. The first is to teach the basic skills in reading and mathematics. This is not an easy assignment. It requires a high level of professional knowledge and training. But, unless the pupils achieve competence in these skills their chances for academic success are diminished. In fact, the skills must be mastered either in the regular program or in remedial work. Second, the elementary school must develop appropriate study habits and attitudes toward study. Mere talk about them is not sufficient. Regular experiences aimed at proper habits and attitudes must be organized. For a few they may "come naturally," but for the majority they are acquired. Stress needs to be placed once again on individual study. The social approach and group activities have their place but intellectual development is an individual matter—it is the individual who gets into college and not a committee. Third, intellectual curiosity is stimulated in the early grades. Emphasis on rote memory and needless repetition tends to inhibit questioning and inquiry. The total goal should be a questioning mind. Fourth, and closely related, intellectual interests must have their beginning in the grade schools. Negative interests in things intellectual too frequently develop. Entertainment, fun, sports, social growth, and health all appear to take precedence over things of the intellect. These are good but they must be balanced with intellectual interest. If an attitude of respect for and interest in intellectual achievement are not planted and nurtured in the elementary school they probably will not flower in later years. The school, of course, aims at these goals through the teaching of fundamental knowledge but the goals must be specific and set the guidelines for curriculum construction.

High School Should Emphasize Performance

The responsibility of the high school is to emphasize performance. The habits begun in the grades must be continued and undergirded. Achievement to the best of the student's ability is primary. A mastery of communication, enlargement of and application of mathematical skills, understanding of and ability to use the scientific method, competence in at least one foreign language are minimum requirements. The moral virtues formed in the earlier years must be strengthened and given an intellectual foundation. It is not too soon to open to the mind of the adolescent the totality and the unity of truth, and the relationship of faith and reason. High school should provide years of intensive intellectual work. The student must learn that education is not truly measured in terms of credits or units. The notion

that sixteen units constitute high school education can lead only to mediocrity.

Another responsibility of the high school is to provide for an interpretation to student and parents of various measures of ability, to give guidance in the selection of appropriate courses, and to give assistance in selecting several Catholic colleges, which are suitable for the student's ability and background. This counseling should begin in the freshman year and there should be regular reappraisals.

The day is not far off when most colleges will give tentative acceptance to students at the end of the third year of high school. Provision must be made for necessary admissions tests, either at the end of the junior year or at the very beginning of the senior year. While research has indicated that cramming for entrance examinations yields no results, experience in taking tests, of the type almost universally used for college admission, is helpful. Students should be encouraged to take various kinds of tests so that testing does not provide a mental block for them. The practice of test exemption for superior students in high school is a disservice to students and, of course, eliminates an important instrument of measurement.

Finally, the high school has a responsibility for co-operating in advanced placement for those students who are capable of carrying the program. This applies only to a relatively small number of students in any high school.

Recognition by the elementary and secondary schools of their role in preparation for college, articulation among the various levels of education, and the joint effort of parents, school, and student will result in orderly progress toward college entrance. "Admission panic" suffered by Johnny and his parents need not exist if there is realistic and informed planning of a total educational program. — *Wm. H. Conley*.

In these studies there was a disregard of the private institutions with the result that the reports do not present an accurate picture of the high school in the United States. If these schools are eliminated from the coming investigation, we can expect a still more incomplete story of teacher education because of the significant number of teachers trained each year by the private colleges and universities. It may be presumed that Dr. Conant, who had his major educational experience in a private university and is aware of the collegiate structure of the country, will not limit his visits to public institutions. It is hoped that he will include among private institutions the Catholic colleges and universities which provide an important source of teachers for public and private schools.

DO WE NEED A NATIONAL EDUCATION FOUNDATION?

In the report of the President's Commission on National Goals, John W. Gardner, president of the Carnegie Corporation, wrote a widely publicized chapter entitled *National Goals in Education*. The report was published last December but there has been little comment on a significant statement in this chapter. Mr. Gardner wrote:

"We must have either a separate Department of Education at cabinet level or a National Education Foundation (patterned after the National Science Foundation.)"

Exploration of the possibilities of such a foundation should be fruitful in the present controversy over federal aid to education. The National Science Foundation has found a formula for granting financial aid to research projects, to faculty members, and advanced students without regard to the type of institution in which they work.

The creation of a National Education Foundation which would receive the funds from government and disperse them where need is demonstrable and where development is essential might provide assistance to education without the difficulties arising over direct federal aid. Educators might well direct attention to the creation of a plan which will serve the needs of all American youth rather than limiting consideration to the traditional method of providing financial aid to states on an equalization or population basis.

From the Editor's Notebook:

A CATHOLIC COLLEGE ADMISSIONS AND INFORMATION CENTER

The recent announcement of the opening of the Catholic College Admissions and Information Center should be welcomed by high school principals and counselors as well as by high school seniors and their parents. The Center which is located at Assumption College and which is co-sponsored by The Catholic University of America will provide clearinghouse service for students seeking admission into Catholic colleges.

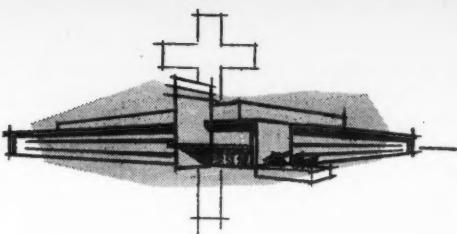
It is generally known that some Catholic colleges reach their capacity early and have to reject students who desire to enter. On the other hand, many institutions have vacancies and continue to have them throughout the year. The student who is denied admission to the Catholic college of his choice may apply to the Center for assistance. The Center will have the transcript of his grades and other pertinent information sent to as many colleges in the general area in which the student wishes to study as have room for him. There will be one single fee of \$10 for this service. The

colleges and universities will make known to the Center the openings they have available and their requirements.

High school guidance officers may refer students who are having difficulty with admissions to a director of the Center at Assumption College, Worcester, Mass. This is the first attempt to provide information about openings in Catholic institutions of higher learning. The co-directors, Dean Thomas Garrett of Assumption and Dr. Katherine Rich of the Catholic University of America, are to be congratulated on their foresight and energy in providing a much-needed service.

TEACHER EDUCATION STUDY

On September 1, Dr. James B. Conant will begin a two-year study of the education of teachers, financed by a grant from the Carnegie Corporation. Previously, Dr. Conant has directed studies on the American high school and on the junior high school.



Better writing will result if teachers of English encourage

Sense Impression in Description

By Sister M. Harriet, O.S.F.

Charleston Catholic High School, Charleston, W. Va.

■ Stimulated through the proper channels, students find descriptive writing not only something within their power, but also an experience which they enjoy. One of the most important of these channels is the sense of *sight*. If the student *sees* what he is going to describe, he has already overcome one huge stumbling block. We like to relate what we have seen.

Feeling the Mood

The first step in descriptive writing is to put the student in the mood. We do this best by catching him unaware. Without announcing that the next few weeks will be devoted to composition, we come to class with an assortment of technicolor scenes, taken probably from old calendars and post cards. They should be picturesque places like woodlands, lakes, mountains, snow-laden trees, and sunsets. They should be merely scenic views, not those which tell a story. We place one of these scenes where all can see it, and try to get our students to capture the mood which the scene depicts. We ask this question: "How does the picture make you feel?" Lonely? Happy? Sad? Peaceful? After studying it for a few minutes, someone decides that the scene makes him feel peaceful. And that is exactly the answer we want. The mood created by this particular picture is one of peace. The view is from the banks of a body of water at sunset. Several green trees are in the foreground, mountains in the background, and the setting sun casts a golden color across the blue lake.

This is our starting point for composition. To impress this idea of mood upon the class, we hold up several other pictures which probably express such moods as fear, strength, power. Returning them to the original picture, we use the word *peace* as the core of our

descriptions. Every detail in the picture must contribute to this word *peace*. We list on the board the names of the objects seen, starting preferably with the one farthest away in the picture. Next to each object named we write what we know about it from what we see in the scene:

1. *sun* — settling down to rest . . . golden . . . casts reflection on the blue water.
2. *lake* — seems quiet . . . looks cool and blue . . . peaceful.
3. *mountains* — purple . . . far away . . . waiting for the sun to set behind them.
4. *trees* — pine . . . still . . . hushed . . . peaceful.
5. *sky* — blue velvet clouds moving cautiously . . . some parts pink.

Expressing the Mood

Now there remains nothing but to put these thoughts together. Many suggestions flow spontaneously from the class. We write the best of these on the board noting as we proceed that we are composing a logically developed paragraph. To do this we must have some definite arrangement of ideas in mind. Therefore, let us start with the object farthest away and gradually come closer to our vantage point of view, remembering that we are apparently standing on the bank looking out into the distance. When completed, our paragraph may be something like this:

The sun high above the lake is settling down to rest once more in the arms of the distant purple mountains. Its warm, golden rays seem to be dancing on the blue coolness of the lake, while the whisper of the pines is hushed at the beauty of this momentary *peace*. The beautiful day is ending, never to live again, for the deep blue, velvet night is creeping slowly over the lake. The sun's golden reflections are no longer dancing;

rather they are fashioning themselves into a black mirror reflecting the brilliant silver discs in the sky. The day will soon fall into a deep slumber of peace, and all will be over. (Taken from an actual class experiment.)

The following day we distribute pictures to the students; we give each one an opportunity to hold up his scene for class comment. If the student knows what mood his picture expresses, he has his starting point and will want to tell the rest himself. This is but the talkative part of human nature searching for an outlet. During the class period, each one writes in paragraph form what he *sees* on his picture and what he feels as a result of his experiences through the sense of sight. He uses the method established at the board the previous day. Here are typical paragraphs which were done on first experiments:

STUDENT NO. 1

Picture: a raging waterfall . . . water dashing against a rock . . . trees and hills in background.

Mood: Anger . . . suggests power.

Furiously, a raging stream rushes on its treacherous way, pounding the jagged boulders which obstruct its angry path. Tumbling, tossing, its deep blue water boils around bends, frothing, foaming, washing the weathered rock. A silent forest, dressed by autumn in brilliant hues, stands watch; white birch and sturdy pine sentinels dot the wild terrain. Stretching over the landscape, colorful brushwood plays hide-and-seek under cliff, between rock and tree. Overhead, a passive blue sky watches with indifference, calmly brushing from its countenance the last traces of feathery clouds.

STUDENT NO. 2

Picture: Ice-covered lake, snow-laden trees, ice-capped mountains across lake.

Mood: Appreciation of beauty of nature and of the Creator of all beauty.

I am alone; yet I do not feel alone. The Maker of all this beauty is here. I feel His presence. It is cold, but it

is warm. Everything speaks; yet there is silence. The bushy evergreens are blanketed with a covering of fluffy, white snow. The ice-blue lake is still as if it were fast asleep. Forming a protecting arm around this hidden paradise are the distant mountains and tall, white trees each marked with silver slivers of shiny ice. The stately trees reach up higher and higher disappearing into the billows of puffy clouds. They are getting nearer their Creator. All nature seems to raise her hands in silent prayer. I join her, and bend my knee to praise my Maker. Now, I, too, am looking up.

STUDENT NO. 3

Wearily I dragged myself over the ridge. There before me was a broad, cool creek, moving languidly along. Sparsely sprinkled with deep green moss, the creek seemed like a mirror reflecting the beauty around it. Stately reeds edging the creek rose like a great wall guarding the rolling pasture from the dry plains.

Majestic trees, crimson, amber, and forest green in the autumn sun advanced up the parched green hills. Sheep busily nibbled away at the short stubby grass. Rising from the serene hills were barren, snow-topped mountains guarding this peaceful valley, admitting only the fluffy clouds to gaze over their shoulders.

Evaluating Descriptions

Since the students learn from one another, it is well to post six or eight paragraphs together with the scenes described. This will not only bring encouragement to some, but will maintain interest among the others in the class.

The second step is to have the students find descriptive passages from books they may be reading, for example, one of Robert Louis Stevenson's or Joseph Conrad's. They copy these excerpts, bring them to class, and read aloud. Members of the group are asked to give a verbal description of how a specific scene would look were it painted on canvas. The artistically inclined may volunteer to sketch a scene and color it for an extra-credit assignment. From the many descriptions brought to class we selected one of Joseph's Conrad's for discussion:

After waiting a moment, Carter went on deck. The sky, the sea, the brig itself had disappeared in a darkness that had become impenetrable, palpable, and stifling. An immense cloud had come up running over the heavens, as if looking for the little craft, and now hung over it, arrested. To the south there was a livid trembling gleam, faint and sad, like a vanishing memory of destroyed starlight. To the north, as if to prove the impossible, an incredibly blacker patch outlined on the tremendous blackness of the sky the heart of the coming squall. The glimmers in the water had gone out and the invisible

sea all around lay mute and still as if it had died suddenly of fright.¹

Following our original procedure, we listed the names of the objects and what was said about each.

1. *sky* — dark . . . black . . . cloudy . . . disappeared in darkness.
2. *sea* — dull . . . invisible . . . mute . . . appears dead.
3. *brig* — hidden in darkness.
4. *cloud* — immense . . . running over heavens . . . searching.
5. *gleam* — faint and sad.

We decided the mood was one of fear. Then the students rewrote Conrad's paragraph in their own words. Following is one of them:

Carter was frightened as he groped his way along the deck. One immense, ominous cloud seemed closer and heavier than the others, and Carter felt it was that cloud which hid the brig from his view. The once blue dashing waters had suddenly become paralyzed and lay silent and mute at his feet. It was almost as if the blackness of the elements had penetrated Carter's very being making him a victim of despair.

Already at this point students have learned that writing is not so difficult as they once had imagined. They have also acquired a sense of appreciation for the beauties of nature and for the descriptive passages which they so often skimmed over in their reading of novels.

From here on, it is not difficult to lead the student, step by step, to a realization that all our knowledge comes to us through our senses. Not only

¹ Joseph Conrad, *The Rescue*, New York, 1928, p. 42.

through the sense of sight do we form vivid impressions, but likewise through the senses of sound, touch, smell, and taste.

A brief passage from Robert Louis Stevenson's *Kidnapped* can well illustrate the power of experience which comes to us through the sense of sound:

I came to myself in darkness, in great pain, bound hand and foot, and deafened by many unfamiliar noises. There sounded in my ears a roaring of water as of a huge mill-dam; the thrashing of the sails, and the shrill cries of seamen.²

Skill From Practice

Proceeding in this strain, it is easy to make the student aware of the purpose of description and help him to acquire a skill in writing he never believed possible to him. He will learn the use of vivid, colorful, and useful adjectives. He will become adept in the use of the simile and metaphor, all at first unconsciously. Once his writing technique has been fairly established, he can be made aware of the principles of rhetoric found in his own work and in that of others.

Some pupils, naturally, will be more skillful in writing descriptive paragraphs than others; however, an interesting writing course certainly can be and is beneficial to all. It helps some students to overcome the fear of not being able to write; it improves the writing of those who do not have this fear.

² Robert Louis Stevenson, *Kidnapped*, New York, 1913, p. 57.



Officers of the NCEA Secondary School Department pose at the convention. They are (l-r): Brother E. Anthony, F.S.C., vice president; Brother Bartholomew, C.F.X., president; Rev. Richard D. Mulroy, O.Praem., NCEA associate secretary, and Very Rev. Msgr. Henry Gardner, secretary.

The MASS Educates the Whole Being

By Sister M. Cecilia, S.N.D.

Little Flower H. S. for Girls, Philadelphia, Pa.

■ The Liturgical Movement is a God-sent answer to the needs of the members of the Mystical Body of Christ, who depend for their spiritual existence on the truth of Christ and on the graces which flow from Him, giving them life and uniting them to one another and to their Head. Christ promised, "If I be lifted up from the earth, I will draw all to myself" (Jn. 12:32). He does this especially in the liturgy of the Mass. Pope Pius XII stated in his encyclical, *Mediator Dei*, "The liturgy is the public worship of the *whole* Mystical Body of Jesus Christ, Head and Members."

Let us consider for a moment, the liturgy as a two-way street, that which goes to God and that which returns to man. In going to God, it is worship, the action of the Mystical Body, Head and Members, united in prayer and sacrifice.

Liturgy Teaches the Faith

The Church Year with its Sundays and feast days is a *living* catechism which dramatically passes in review all the truths of our faith. Throughout the year, the Mass centers around the person of Jesus Christ. The faithful are invited to enter with Him on His path of sorrow, so as to enjoy with Him the glories of His triumph. If we have a certain amount of understanding of the Eucharistic mystery, we then possess the key of all religious knowledge. As the Mass is essentially the heart of Christian life, so the Mass should control it. Many Christians desert it and adolescents, pupils of our Catholic institutions, often look upon it as a burden and some among them at the end of their schooling announce that they will free themselves of this obligation which they have unwillingly undergone for so long. These adolescents have little love for the Mass, because they

do not understand it. We cannot love that which we do not know. There are two ways which lead to the knowledge of the Mass: first, by listening to a commentary, and secondly, by actively participating in it. These two should be closely linked and considered as complementary to one another.

One of the first observations to be made, is that the liturgy of the Mass is a popular teacher in itself. The truths are not presented in theses, propositions, and corollaries, but in hymns, prayers, Epistles and Gospels. They are not the cold abstractions of the scholar, but the concrete and living words of inspired texts. This is not a cowardly escape from the challenge of scholarship, but a recognition of the fact that most human beings are not philosophers, and therefore feel uncomfortable among abstractions. Word pictures, symbols, and stories are concrete and direct, yet they lead to deeper meanings and higher realities.

Pope Pius XI wrote, "The annual celebration of the sacred mysteries is more effective for instructing the faithful in the truths of our faith and for elevating their hearts to the joys of an interior life, than all the solemn documents of the teaching Church. Our decrees reach only a few learned men, but the feasts of the Church reach *all* of the faithful. . . . The former act upon the intellect; the latter influence the whole man, heart and mind."

A Practical Program at Work

I would like to share with you a simple practical way of presenting the truths of the Mass to high school students — a method which we were able to carry out in the classroom during the past year. By doing this, we tried to inculcate a love for the Mass into the girls, so that when they leave school,

this love for the Mass will enable them to *live* their Faith, fully.

Our own textbook, the Revised Edition of *Living Our Faith*, considers the importance of this growth of the Liturgical Movement by presenting essays on this matter, at the beginning of various units. These essays are divided into the following topics: The Growth and Importance of the Liturgy; the Significant Developments in the Mass; the Introit and Collect of the Mass; the Lessons of the Mass, Epistle and Gospel; the Offerings at Mass; and the Conclusion of the Proper of the Mass. Of course, we can never fathom the treasures and mystery of the Mass in a single year's study, and perhaps not even in a lifetime. Nevertheless, there are here, in this text, progressively considered those salient features of the central acts of Christian worship which will prove fruitful for *living* the Faith. Then at the end of the last Unit a review of the Mass study is offered in the form of questions. This arrangement allows for two possible approaches: either a study of the Mass as a part of each Unit from 3 to 8, or an independent study of the Mass as a unit in itself. Personally, I preferred to take the Mass throughout the year, for when a particular subject is treated independently, sometimes our students feel that after you have finished teaching them that portion, the matter is a closed book, as far as they are concerned. It is necessary to instill into them the necessity of their continuing to live the faith through the principles and ideals which they have acquired. And on graduation day when religion books have been collected and packed away, they must be aware that for the rest of their lives there is no vacation from God.

The great aim of religious instruc-

tion and learning ought to be the nourishment of a true Christian life. This begins and is perfected in Christian prayer, the prayer of the heart carried into a prayerful life by the observance of the Commandments. God loves prayerful action above all. As His children in the New Testament, we have but one Commandment to direct our life of prayerful action, the commandment to love, and love is shown only through action. This one Commandment incorporates all the rest, for the others are but applications of the Law of Love, and the greatest act of love was accomplished on Calvary. However, the spirit in which we approach the Mass ought not to be one of, "I go to Mass, or I attend Mass, or even I hear Mass," for one goes to a show, attends a meeting, or hears an opera, in each case he is passive, he is receiving something. But the Mass is action in itself, a tremendous Act of Love—as the unbloody Sacrifice of Calvary. It is the action of the New Law and of the Mystical Body. And it should be pointed out to our students, that they, because they offer Mass with the priest must be highly active in it. They therefore assist at Mass, as Pope St. Pius X directed. In order to pray the Mass, one must co-operate and assist at the Sacrifice with mind and heart.

Outline for Study of the Mass

I shall explain an outline for a classroom discussion of the liturgy of the Mass, concentrating on the Proper. This Outline can be used in any year for teaching and discussing the Mass. It is not intended that in every study of the Mass, every one of the questions should be covered. The teacher should select the questions according to the purpose she may have in mind—theme, dogma, etc. Variety should characterize the discussion of the liturgy.

When we reached the essay in our textbook, entitled, "The Growth and Importance of the Liturgy," I spoke about the Mass in general terms. Today our students are witnesses to a gradual restoration of the more solemn and communal aspects of the Mass. We can exemplify this with the most important event in the liturgy, the Easter celebration at which the faithful participate more fully in the ceremonies. Here, we find that the ministers other than the celebrating priest are delegated to perform functions for which the celebrant was long responsible. The Easter Vigil even directs the priest to "sit and listen" to the lessons and chants instead of

reading them himself. Processions too, are being restored to the liturgy; for example, the procession on Palm Sunday. For a long time, the communal aspect of the Mass has been overshadowed by the tendency to diminish the solemnity of the ceremonies. When individual priests, with the permission of their bishops, began, about the fourth century, to celebrate Mass privately, the service became simplified. Eventually the low Mass, a modification of the solemn Mass, became customary. By the sixteenth century, the priest was reading to himself parts of the Mass which once had been sung by the choir or by other ministers.

Each portion of the Proper can be explained in its background setting, very briefly throughout the school year. However, just to take one as an example, you can designate that the Introit, which introduces the Mass in the Roman Rite, actually initiates a processional hymn. At a high Mass, this is sung as the sacred ministers approach the altar. In former times, when the procession was longer and more elaborate, the Introit, too, was longer. It has gradually been reduced and now consists of an antiphon or psalm verse followed by a psalm. In 1947, the Holy See approved the singing of more than one verse of the psalm as the clergy approach the altar for solemn Mass. This is another indication of the trend to revive the entrance procession in order to stress the communal action of the Mass. Since the girls at our school sing several high Masses during the year, this background material is pertinent and interesting to them.

It was my custom to administer a quiz to our classes about twice a week, according to their needs. One Monday when I thought the time was ripe, the last question on the quiz was, "Briefly summarize yesterday's Epistle." Since this was a bright class, you can imagine the sighs and alibis which ensued as they envisioned that horrible 90 per cent at the top of the paper. I received later on, such exclamations as, "Father didn't read it—I left my Missal at home—We didn't have an Epistle in our Church!"—and so on. The next week all classes knew both the Epistle and Gospel. Then gradually on these infamous quizzes, I could ask, "How does yesterday's Epistle apply to your own daily life, or your life at home, at work, at school, your social life?" Sometimes I would ask "What virtue is exemplified in the Gospel, or how can you apply Our Lord's words to your-

self?" Little by little, I pointed out the significance of the Introit on the rest of the Proper of the Mass, and the grace which the Collect was asking from God. This meant that the girls were solely responsible for *preparing the Mass themselves*, and it was afterward that we discussed it. It was not always a Sunday which we used, if there was a holyday of obligation during the week, or a special feast of the Church we talked about this.

By Way of Illustration

In order to show you from this outline how I would go about discussing the Mass with our students on a Monday, I chose the Tenth Sunday after Pentecost as an example. Please keep in mind that I would not take all of the following points at once, in the classroom.

In the Tenth Sunday after Pentecost the Introit shows us that humility is the keynote of the spirit of the Mass for the day. "When I cried to the Lord, He heard my voice, from them that draw near to me, and He humbled them who is before all ages and remains forever. Hear, O God, my prayer and despise not my supplication." This is a good example of the relationship between Creator and creature. How do you stand in this relationship with God? Prayer, itself, is an example of humility, since it is conversation with God.

In the Collect which is also called the Prayer of the Church, we can ask our students: for what special grace are we asking? Why are we asking for this grace at this particular time? Does this request tie up with the ideas in the Epistle and Gospel? How? For example, in the Collect of the Tenth Sunday after Pentecost, there is a plea that God will, "increase His Mercy towards us, and that we may be made partakers of the heavenly treasure."

In the Epistle we can ask: "Who wrote this letter? What meaning does it have specifically for me? Have you any questions about the Epistle (for in some of the Epistles the meaning is difficult to perceive)?" In tomorrow's Epistle, St. Paul explains to the Corinthians, who have recently emerged from paganism, that every feature of the Christian religion is from God. The various gifts are dispensed by the Holy Ghost, the ministries of the Church by Christ, and supernatural operations by God. As for the Corinthians, so too for us, this Epistle is a lesson in humility when examined closely.

The Gradual is known as the inter-

mediate chant. This usually looks back to the Epistle; and the Alleluia verse, forward to the Gospel. We can ask the students, "Do these two parts of the Mass echo the thought of the Epistle and the Gospel?" The theme here is that God protects the humble and rejects the proud, "Protect me under the shadow of Thy wings."

Apply the Gospel Today

Gospel means "good tidings"—good news. What good news does this Gospel tell you? Does it tell you something very definite about Christ? Does it remind you of anything we discussed in religion this year? Would this Gospel help people to solve some of their problems? How? Tomorrow's Gospel is the story of the Pharisee and the Publican, "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." Since this is such a well-known parable there would be many opportunities for diverse discussion. For example, we could contrast the right concept of humility with false humility. The Blessed Virgin's "Magnificat" could be brought in as a prime example of one who knew her lowliness but also the honor which was conferred upon her. Then the class could examine the fact that right relationship with our fellow men demands humility. There is self-effacement required in living together in society, and also the setting aside of one's own demands at times. The qualities of a humble person could be brought in; for she is good-natured, knows her place, thinks well of others' actions, is modest and gentle. Each one of you could make this list longer. Finally, we need humility for a proper evaluation of ourselves. Then, we might discuss the virtue of humility under the cardinal virtue of temperance and see its place under this, instead of one of the other three moral virtues.

Originally the Offertory was a whole psalm that was chanted as the people went in procession with their gifts to the altar. From what psalm is today's Offertory prayer taken? And for this particular Sunday, it is Psalm 24, verses 1-3. Does it reflect in any way the idea of gift giving or the theme of the Mass? We see that it does reflect the theme of the Mass in the words, "To Thee, O Lord have I lifted up my soul, in Thee I put my trust." Sometimes beforehand the girls on their own, will have looked up the rest of the Psalm to see if it continues along the same theme.

For what do we ask especially in

the Secret? How does this prayer keep before our minds the real purpose of the Holy Sacrifice of the Mass? "May these sacrifices, O Lord, be hallowed that they may remain a remedy for all our ills."

Is the Communion prayer related in any way to the action that is taking place, i.e., the reception of our Lord in the Eucharist? Is it related to any other part of the Proper? Would it make a good chant to sing while going to Holy Communion? We see that it is related to the idea of Sacrifice in the following words: "Thou wilt accept the sacrifice of justice, oblations, and holocausts, upon Thy altar, O Lord."

In the Postcommunion, the students can ask themselves, "Does this prayer seem to take it for granted that I have received Holy Communion?" After all, if we were invited to a banquet we would not just sit and look at the food; we would actively participate in the banquet by partaking of what was set before us. How can we carry the graces of the Mass throughout the day, and even the week? "Grant we beseech Thee, O Lord, our God, that Thy gracious help may never be lacking to us whose strength Thou ceasest not to renew with Thy Divine Sacrament."

A Weekly Aspiration

Sometimes it is appropriate for the students to discover a short slogan, motto, or ejaculation in any part of the Proper of the Mass, which they could recall during the week to keep in the spirit of the Sunday Mass. If there is not one, then one can be suggested, either by them or by you. For this week, a suitable aspiration would be, "Learn of Me for I am Meek and Humble of Heart." Whenever this idea of an aspiration is used, I usually suggest that they say it especially when genuflecting before the Blessed Sacrament on a visit to the chapel. This moment of reflection will inspire the genuflection to be more reverent and not merely a reflex action of the knee.

With regard to the Mass of the Tenth Sunday after Pentecost, it would even be suitable to discuss the Ordinary; as the Confiteor is a confession of our faults to God and to His saints, the Kyrie is a humble plea for mercy, the Gloria is a song of reverential awe, the Preface is a testimonial that we are approaching the Sacred Mystery, the Consecration demands the highest reverence, and as we ourselves receive the Bread of Heaven, we cry out, "O Lord, I am not worthy that Thou shouldst enter

under my roof." The liturgy in this Mass certainly does teach us humility and reverence for the most holy act of Divine worship, the Sacrifice of the Mass.

Liturgy Teaches Christian Living

In studying the Mass, you will find that it disposes the students toward meditation. When I begin to teach them in a very simple way, how to meditate, they are ready for it. However, I do not do this until Lent, because I think it is easier to start them on the Passion of our Lord.

The liturgy of the Mass is an effective teacher of the truths of faith. If in the past, this liturgy has been a closed book to our students, we must now adapt ourselves and open it for them, no matter what it may cost us to change our habits. They must learn how to assist at Mass, and if they know the Mass and the meaning of the Proper, then they will be able to participate in the ceremonies intelligently, for the mysteries of faith professed in the liturgy are indeed the primary fountain of the Christian spirit. Our students will participate most intelligently with the use of a Missal, while one of the many available commentaries on the liturgy will help to penetrate more deeply into the mysteries of each feast.

When the priest says, "Ite Missa Est," we are told to "Go, the Mass is finished." But our Mass, the Mass of our lives and those of our students, is not over. When they leave the Church, they should carry in their hearts and in their lives, all that the Mass has taught and given them, and then they should begin to prepare their gifts for the next offering, the next Sacrifice of the Mass.

A high school student who has acquired the habit of intelligent participation in the prayer life of the Church will continually breathe in the atmosphere of divine truth. He will be conscious of the glorious life of the Trinity, the efficacy of the Incarnation, Passion, and Resurrection of Christ; he will be aware of the intercession of the Blessed Virgin, the Communion of Saints, and the brotherhood of all in Christ; he will feel inclined to judge the happenings of the present moment according to the eternal values learned, with heart and mind, from the liturgy of the Mass. Such a Catholic will be disposed to a life of virtue, the Gifts of the Holy Ghost, and will ever strive to die to self so as to rise to a new life. He will be truly and in reality living the Faith!



Photo by Aero Service Corp.

GEOGRAPHY-READINESS in the primary grades*

By Robert N. Saveland, Ed.D.

Geography editor for Ginn & Co.

■ Many teachers in grades 1 through 3 have been playing an active part in a geography-readiness program without consciously attempting to do so. Let us look at some of the customary activities within these grades to see how they constitute a foundation for geography.

The very first day of school is an important lesson in geography for a child. He must learn how to go from his home to school and back again. Some children are able to come, competently and independently, across a maze of several city blocks. Others need the guiding hand of mother for the first few days, or weeks, until this first lesson in geography is learned.

In Kindergarten

The kindergarten teacher has a unique opportunity to develop desirable attitudes toward school, work, and learning. As the kindergarten children begin to work in a group, enter into their reading-readiness program, and increase their co-ordination, they also have an opportunity to experience certain geographic cause-effect relationships. On rainy days they must wear raincoats. On snowy days they must wear snowsuits. But with the coming of spring, the grass again becomes green, and leaves appear on the trees. Walk into a kindergarten on a morning in May and you will most likely find some child painting a picture containing a big yellow sun. This typical awareness of the sun seems to be almost universal among children.

In First Grade

When children enter the first grade they know that here they will start to

* From an address given at the Louisville Archdiocesan Educational Meeting, October 13, 1960.

read. Helping children to learn to read must be one of the most marvelous and rewarding of teaching experiences. It is also an essential part of a geography-readiness program, for much geographic information is presented in written form in later grades.

The skill of reading is not the only geographically valuable part of the first-grade reading program; the content is also significant. Concepts of Christian social living in the family, church, school, and community are developed in the first readers. Many of these contribute to geographic understandings.

Among the words which are early encountered in a basic reading vocabulary are the terms, *up* and *down*. They may know that up is toward the sky, while down is groundward. These basic understandings are necessary in order eventually to develop concepts concerning altitude, sea level, and ocean depths.

As they read, children in the first grade begin to acquire certain knowledge about animal friends, notably dogs, rabbits, squirrels, and birds. Usually they know the dogs bark, the rabbits are soft and eat grass, the squirrels climb trees and hide nuts, and the birds sing and fly. In any event, the children are learning certain relationships of animals to their habitats.

The apple is the fruit most commonly encountered in the first-grade reader. Apples represent one of a long list of tree fruits around which children will build many meaningful associations.

The reading program may also be accompanied by music. So children sing about dogs, rabbits, and squirrels as well as owls, kangaroos, goldfish, elephants, and bluebirds. I wonder how many first graders would know a real

mulberry bush if they saw one?

Children may both read and sing about autumn leaves. But they should also experience them. Just as they learn that words have certain configurations, so they may also learn that oak and maple leaves are distinct and separable. As many teachers know, autumn leaves make a beautiful bulletin board display. They, too, are part of a geography-readiness program.

The arithmetic program of the first grade is extended in the second grade. The teachers of the primary unit, when they develop a child's ability to read and write numerals, are preparing the foundation for the fifth-grade teacher to develop understanding concerning population. Multiplication must be mastered before square mile is introduced. Long after children learn to tell time, they will learn its relationship with longitude.

In Second Grade

One second-grade reading program has a delightful story about children who gather flowers for the altar. In this story children learn that flowers grow from seeds. The episode concludes with a poem which expresses the most fundamental of geographic principles:

*God made all things,
Great and small.
The ducks in the water
And the birds that call.
God made the flowers,
The plants, and the trees.
God made the rain
To help all these.
God thought of you,
God thought of me,
When He made bird,
And flower, and tree.¹*

¹ Sister M. Marguerite, *These Are Our Neighbors* (Boston: Ginn and Company, 1952), pp. 66, 67.

Apparently children of the second grade are still concerned about getting lost. In this connection, and in connection with community studies, many teachers lead the children into the making of a map of the neighborhood. Certain experiences should precede this activity. The children should be able to write their own addresses, so that they are familiar with street names. They should have had opportunities to draw pictures of their homes, church, and school as an introduction to symbolism. They should go for a walk around the parish to gain an idea of certain distance relationships. In the most favorable situations, the neighborhood map would be an outgrowth of previous experiences in representing the immediate environment with blocks, sand table, and models.

If physical conditions within the classroom permit, it would be desirable to construct the neighborhood map in the horizontal plane, on a table or on the floor. Then the map should be properly oriented by lining up the streets on the map with the actual streets around the school. The completed map could then be placed in the vertical plane on a bulletin board (providing the pictures of houses are firmly attached). Children will thus gain a different perspective of the map.

Children in the latter part of the second grade are beginning to become somewhat more aware of their larger world environment. They overhear references to faraway places in grownups' conversation, and see scenes of the Congo, Italy, or Japan on television. In school they learn of the work of missionaries among people who need their help. Where possible, a globe should be in the classroom, in order that a few of these simple place locations may be pointed out. A systematic study of the globe, the continents, and oceans may wait until the fourth grade.

In Third Grade

When children enter third grade in the fall of the year they may soon learn a song about cattails:

*Oh, we wear brown jackets in the fall,
And we grow up so slender, straight, and tall,
For we're cattails O, in the marshlands low
And we wear brown jackets in the fall.²*

This song brings out the relationship of natural vegetation to environment,

and describes cattails as well. Much of geography is concerned with the description of features of the natural environment.

The third grade develops many concepts about food, clothing, shelter, and transportation in our land. In addition, life in the country may be compared with life in the city; and some attention may be given to Indians.

The greater range of abilities on the part of third-grade children can be utilized in extending their map skills. The learning of units of measure down to one half and one fourth of an inch can be helpful in the preparation of individual maps. Pupil-made maps may encompass a larger area than the immediate neighborhood by extending to the downtown section, the railroad station, and the airport; and may include certain prominent natural features, such as a river.

An important new element is added to the map in third grade. That is the direction arrow. The learning of the cardinal directions—north, east, south, and west—must, of course, be preceded by learning of right and left in an earlier grade.

Generally, east and west should be taught before north and south. This is because east and west can be learned in association with sunrise and sunset. Locating the North Star, or explaining that north is in the direction of the North Pole, is a somewhat more complicated process and usually is not attempted at this grade level. It is sufficient to say that when east is on your right hand, you are facing north.

Compasses may be brought to school or made in class. Signs indicating the cardinal directions should be made and put up in the classroom. Children should begin to look for direction arrows on maps. Questions and exercises can readily test a child's ability to understand directions on a map.

Third-grade children may learn other things in association with cardinal locations. For instance, they may learn that:

*When the wind is in the east
It's neither good for man nor beast.
When the wind is in the west,
The corn and clover grow the best.

When the jolly north wind blows,
It brings the cold and drifting snows.
When the gentle south wind blows,
The summer blossoms all unclosed.³*

So weather concepts are extended well beyond the simple recording of rainy and sunny days on the calendar, which

is done by kindergarteners and first graders. In fact, third-grade children may read how a great amount of rainfall may cause a river to overflow its banks, and of the great dislocations which can result from floods.

In the third grade, an increasing amount of attention is given to our country. Children are aware of our flag, and the fact that each star stands for one of the states. They know the name of their own state and others as well, particularly Texas. Therefore, whenever possible, a map of the United States or of North America should be frequently in view in the third-grade classroom. The repeated viewing of such a map, even casually, can help to impress the image of our land in the mind of a child.

There is a widespread opinion that maps are simplified by removing things from them. However, too frequently the simplified map is rather flat and lifeless as a result of this removal process. Without east-west and north-south lines, globe maps lose their rotundity. The addition of shaded relief, showing hills and mountains, actually simplifies a map by giving it a three-dimensional, pictorial quality while at the same time adding to its inherent interest. If there is more to a map than first meets the eye, many children will turn again and again to study and look at it.

Entering Fourth Grade

Children on the threshold of the fourth grade should have a reading and sight vocabulary of several hundred words, skill in the use of numbers through division of three place numbers by a one place number, a favorable attitude toward work and school, and a background of information and concepts which will assist them in tackling a new subject.

Let us summarize some of the basic concepts thus far acquired.

First of all, the children have a certain knowledge of places. They are familiar with their own locality, neighboring cities, and their own states. They may be acquainted with other states and other countries in a vague way. Many of them know that we live on a world which can be represented by a globe.

Size and distance relationships, as well as time concepts, are still in an elementary stage of development. Some children may measure distance in terms of city blocks, while others may have a conception of a mile, or a hundred miles. As with older children, the adjectives

² Sister Cecilia, Sister John Joseph, Sister Rose Margaret, *We Sing and Dance* (Boston: Ginn and Company, 1957), p. 12.

³ *We Sing and Dance*, p. 108.

tives "large," "small," "many," and "few" are usually virtually meaningless unless accompanied by specific examples within the range of a child's experiences.

Probably more is done with weather concepts because this element has such a direct and observable effect upon our daily lives. Children at the threshold of the fourth grade know such concepts as: clouds carry rain, and rain helps plants to grow. They have repeated experiences with the variability of weather, the four seasons, and the four winds. (Actually, there are more than four.)

Some landforms are familiar, especially hills which are usually green. Children may also know plains, and the fact that farming is carried on best in level fields. They may be developing a feeling for mountains, but plateaus remain as difficult to visualize and to put into words as in later grades.

Vegetation Is Familiar

Ideally, the children would know a great deal about vegetation in their own surroundings. In practice, however, opportunities for learning the names of nearby trees, flowers, and bushes are often missed. This is not so in the case of animal life. Primary grade children

have had repeated exposure to a great variety of animals, as noted earlier, and the field trip to the zoo and the farm rank close to the grocery-store trip and fire-station trip in frequency of occurrence.

Rocks, minerals, and soil are seldom found within the classrooms of the primary grades, except for the sand table and the window flower boxes. In connection with a unit on houses, children may learn about cement or brick making. But their greater contact with rocks and soil comes after school.

Water is known in the form of rain, streams, rivers, and lakes. Many of its uses are known and some favored classes may have visited the waterworks to learn how water gets into faucets. Other children may have observed the work of running water on a patch of bare slope near the school, but concepts regarding erosion, flood control, and the production of electricity are usually reserved for later grades.

Location, size, climate, landforms, vegetation, animal life, minerals, soils, and water—these are major categories of the natural environment with which geography is concerned. In addition, geography is concerned with people, or the human element of the environment. Throughout the primary grades the chil-

dren have come in contact with other children and other people. From stories about Jane, Betty, Tom, and Sue (and the inevitable twins), they go on to the mailman and truck driver and may even come in contact with an Eskimo or two.

In this changing world, where the natives of Africa are wearing T-shirts and riding on bicycles (if not in Volkswagens), and Eskimos are tending radar stations, the teacher in the primary unit must be on guard against presenting an outmoded and unrealistic view of other peoples. For it is the purpose of the fourth-grade teacher to build upon previous experiences and present a world view of various lands and peoples through type studies. Many of the impressions gained at this especially formative time are long retained. A discussion of the "Hows and Whys in Fourth Grade Geography" was the subject of another talk, appearing in the January, 1960, issue of the *CATHOLIC SCHOOL JOURNAL*. It was the purpose of this talk to show where the habit of "thinking geographically" might lead. When applied to the primary grades, it is observed that there is plenty of room for such thinking. Are you taking part in geography readiness?

A monthly series for the grade school

Religion in ACTION

Sister M. Emmanuel, C.S.J.

St. George Convent, Bourbonnais, Ill.

■ The motif, "To Jesus through Mary," is a familiar one on the bulletin boards of our parochial school classrooms. Long before Christ's Mother appeared at Fatima or to Bernadette at Lourdes, zealous mothers and teachers considered devotion to our Lady an important part of a child's religious training and education. We who are privileged to teach in what has been called "The Age of Mary" continue to do what we can to bring our students closer to her who is "our life, our sweetness, and our hope."

A May altar in the classroom offers

a tangible beginning for more devotedness from which children learn to construct their own places of prayer in the home. Dressers, buffets, and shelves, even the top of a kitchen refrigerator may be arranged to give our Lady honor, and a simple, inexpensive picture or statue will satisfy her if it is adorned with love.

In schools where Mary-shrine contests are sponsored, the project has been found spiritually worthwhile if it carries over into the child's life and does not remain merely an opportunity for self-expression. The same is also



THEME FOR MAY:
TO JESUS THROUGH MARY

true of original plays and dramatizations based on Mary's life or earthly appearances since her Assumption, as well as attempts at paraphrasing or putting into verse the ideas brought out in the titles found in the Litany of Loretto. Older pupils enjoy sketching or constructing in three-dimensional design symbols representing our Lady in art.

The better student profits by special research assignments such as listing types of our Lady as found in women of the Old Testament or saints of the new dispensation that have been especially devoted to her. This month may provide time for a general review of traditional Marian prayers given us by the Church, and possibly an explanation of the purpose, history, and beauty of the Little Office of the Blessed Virgin. Today when many of the laity are again finding the joy and spiritual recompense of daily recitation of the "Little Hours," what a gift is given the adult leaders of tomorrow if they leave our classroom understanding at least a little better the glory of being a part of that great voice that is the Church Militant's official choir of divine praise.

The practice of turning to Mary for protection in time of temptation needs little explanation for children who have experienced her aid, but some may need to be led to the joy of having our Lady's spiritual help in preparation for confession and Communion, and in the prayerful assistance at Holy Mass. Mary who stood at the foot of the Cross is able and more than willing to teach a child how to watch and pray at her Son's Sacrifice renewed, if only that soul asks for the help and is attentive to grace. Since Christ is in every soul sanctified with the life of the Trinity, Christ in the young Christian can also love Mary as He loved her while on earth. The child sees this not in the light of any mystical implications, but in relation to his living out the virtues which Christ makes manifest.

In concluding this article on devotion to Mary, I wish to bring out one more point. Fatima and Lourdes are loved by our "American" children, but is Guadalupe put before our children as much as it should be? In this hour of need for union and understanding among the nations of our hemisphere, is not the Empress of the Americas our hope? Must we not seek her as she came to the poor but devoted Mexican peon and, having found her, lead to her those spiritual children who have been given us to bring to her Son?



Display the flag standard to the right of the speaker on the stage or in the classroom.

Program for primary grades

A Classroom Flag Raising

By Sister Roberta Clare, C.S.J.

St. Mary Magadalen School, St. Louis 9, Mo.

Each pupil stands in the aisle next to his desk. The child who is chosen to raise the flag stands near the flag staff holding the flag.

The program is printed on the chalk board or on tag board where all can see and read it. At the end of the ceremony, the children will sit down quietly.

Simplified Pledge to the Cross

I promise loyalty to the Cross of our Lord Jesus Christ and everything for which it stands.

SPEECH 1: The flag should be raised at sunrise.

SPEECH 2: It should be lowered at sundown.

SPEECH 3: Never let the flag touch the ground.

SPEECH 4: When the flag is passing in a parade, everyone should stand at attention.

SPEECH 5: Men and boys take off their hats when the flag is passing.

SPEECH 6: Our new flag has 50 stars because there are now 50 states in the Union.

SPEECH 7: The 13 stripes tell us that at the beginning there were only

13 states in the Union.

SPEECH 8: The red is for bravery. The white is for purity. The blue is to be true.

SPEECH 9: Let us pray for our President and all who work with him. We will pray for our country too.

[The children who are chosen to speak remain at their places. The speeches may be read.]

PROGRAM

1. We promise loyalty, etc.
2. Blow, Bugle, Blow (Song).
3. Speeches 1-2-3-4-5.
4. Soldier Boy (Song).
5. Speeches 6-7-8.
6. Our Flag (Song).
7. Child places flag in holder.
8. Pledge to the flag.
9. Oh, See Our Flag (Song).
10. Speech 9.
11. Our Father, Hail Mary, Glory Be.
12. Sign of the Cross.
13. All sit quietly.

[The songs are taken from the book We Sing and Listen of We Sing and Praise Series, published by Ginn and Company.]

SAINT TARSICIUS—

Inspiration for First Holy Communicants!

By Sister M. Angelita, I.H.M.

Gesu Convent, Detroit 21, Mich.

CHARACTERS: Billy, Monie (Billy's sister), mother, Tarsicius, a soldier, the Bishop, three men, five boys, the congregation (as many as desired).

SCENE I

[A boy sits in a chair at the left of the stage and reads intently. A girl enters and looks over his shoulder.]

MONIE: What are you reading, Billy?

BILLY [his eyes still on the book]: The early days and the catacombs.

MONIE: What are catacombs?

BILLY: A place for storing things. You know what honey combs are—where the bees store honey.

MONIE: Do they store cats there?

BILLY [puts his book down and says indignantly]: No, silly. Cata means down deep. The early Christians used to bury their people who died in tunnels under the ground because the king wouldn't let them worship God and then they would say Mass down there and hide from the king's soldiers.

I was just reading here about a boy called Tarsicius. He lived at that time, too. He was great!

MONIE [sits down on the floor next to Billy]: Come on, Billy, read to me about him.

BILLY: Aw, this isn't any sissy girl stuff. But if you think you can listen without fainting or getting scared, I will.

[Billy picks up the book and reads.]

Tarsicius lived long, long ago when the Christians were hated and treated cruelly just because they believed and loved Jesus. Often these Christians were thrown into dark and dirty prisons where they had to wait for death. One day the good Bishop was just finishing Mass in the catacombs when he turned to the Christians and said [during this time a congregation has formed on the main part of the stage; the Bishop enters at the conclusion of Billy's speech]:

BISHOP: My dear people, today I had a message from the prisoners. They

want me to send them Holy Communion before they die. Some of them probably will be burned alive, or whipped, or thrown to the wild animals for food. They feel that if only they could receive their dear Jesus before they die they would be able to stand any pain for love of Him. Is there anyone who would be willing to risk his life to carry Holy Communion to the prisoners?

FIRST MAN [comes forward]: I will go.

SECOND MAN: I am not afraid.

THIRD MAN: I will go, too.

BISHOP: You are all very brave, but the pagans know you too well and I am afraid you will get caught. We need someone who is not very well known.

TARSICIUS [comes forward and kneels at the Bishop's feet]: Please, dear Bishop, let me go. Let me take Jesus to the prisoners.

BISHOP: But you are just a boy—

TARSICIUS: I am so young the pagans will think I am only a messenger boy and let me pass.

BISHOP: Well, son, if you are careful. Remember, it is a great honor to carry Jesus. Will you be willing to suffer anything if it pleases God?

TARSICIUS: Oh, yes. Nothing will be hard if I have Jesus. [The Bishop places some Hosts in a case and puts it inside the boy's coat.]

BISHOP [turns to the people]: Let us all pray to our Blessed Mother for the prisoners and for this boy.

ALL: Hail Mary, etc.

BISHOP [blesses Tarsicius]: God bless you, my son.

TARSICIUS: Thank you and praise be to Jesus and Mary. [Exit Tarsicius and the Bishop, followed by the people.]

SCENE II

BILLY [reads at the side of the stage]: Tarsicius hurried out of the catacombs and along the public street. Some people passed by but did not

notice him. Then Tarsicius passed a group of his schoolmates who were just about to start a game. They needed only one more player.

[Boys are playing in a group in the middle of the stage.]

FIRST BOY: Hey, boys, there's Tarse. Let's get him to play. [Tarsicius comes to the middle of the stage. His hand is on his heart.]

SECOND BOY: Yeah! Hey, Tarse, we need you for our game.

TARSICIUS: I'm sorry, boys. Some other time. I'm on an important errand.

THIRD BOY [going over to Tarsicius]: Aw, come on.

FOURTH BOY [to the other boys]: Say, we can't let him do that to us. Who does he think he is?

FIFTH BOY [going up to Tarsicius and pulling his hands]: What have you got there? Let me see.

TARSICIUS: No, no. I must hurry.

[The boys try to pull his hands away and drag Tarsicius down.]

SIXTH BOY: Ah, he's a Christian. See! He is hiding some Christian mystery there.

SOLDIER [running up]: Stop! Stop! What are you doing here?

[The boys run away and the soldier stoops and lifts Tarsicius' head to his arm.]

SOLDIER: Tarsicius, lad!

TARSICIUS: I know you. I have seen you at Mass. [He holds up the case.] Take Him the rest of the way for me. Today I carried from the altar the God who made me, the God who died for me, the God who loves me. How close I have been to God.

SOLDIER: Can you move, my boy?

TARSICIUS: Do not bother about me. Go to those who are in prison. They are waiting to receive our Lord. They need Him. I received our Lord this morning and now I am going to die. Soon I will be with our Lord who is with us now under the form of bread. Dear Jesus, in the Blessed Sacrament, I love You. [Tarsicius' head drops down and his eyes close.]

SOLDIER: Tarsicius! [The curtain closes part way to hide the soldier and Tarsicius.]

SCENE III

MONIE: Oh, Billy! And did he really die?

BILLY: Yes, Monie, his beautiful soul went right to God. He showed his love by giving his life.

MONIE: If only I could bring Jesus like he did.

(Concluded on next page)

The Spirit of the Crusades

By Sister Angela Marie, O.S.U.

St. George School, Louisville 10, Ky.

CHARACTERS: Crusader, Priest and Missionary, Sailor, Teacher, Bum, Nuns (two), Politician, Doctor and Nurse, Cowboy, Spaceman, Good Citizen, Comedian, 2 Students.

SCENERY: A background of paper on which city buildings are chalked to portray a busy street. A park bench and trash can are on either side of the stage. A cardboard lamppost is pinned to the backdrop curtain near the buildings.

TIME: The busiest time of the day in a large city.

PLACE: The busiest street corner of the busiest town in the busiest country in the world.

SCENE: The busy street corner. People dressed from all walks of life are hurrying by, to and fro. They stop immediately when the Crusader begins to talk to one of them and they begin to walk again when he finishes with each speaker.

St. Tarsicius

(Concluded from previous page)

[*Mother enters.*]

MOTHER: Like who, Monie?

MONIE: Saint Tarsicius, Mother.

MOTHER: Why you can, my children. Every time others see you talk or act like the dear Jesus, you are bringing Jesus to them. They know you are a Christian and have Jesus within you by your loving kindness.

BILLY: Boy, I'm going to try to be like Tarsicius starting right now. And maybe some day I can make a big sacrifice for Jesus.

MONIE: I'm going to start making little sacrifices now for my sins and for all the people who hurt Jesus. [*She runs up to her mother and puts her arms around her.*] And, Mother, I'm going to try to be very obedient.

MOTHER: I'm sure our Lord will be very pleased with you, my dears. But right now it is time for our evening Rosary. We could offer it for sinners tonight, couldn't we?

BILLY: And then we will be like Saint Tarsicius.

CRUSADER [*jumping off a stool from back of curtain to appear as though he has just landed.*]: Ha! This is it! [*Looking all around.*] At last I am here. It took me longer to get from Eternity to Time than I thought it would. Now before I begin, let me get my bearings. [*Puts finger to chin as if in deep thought. All of a sudden he notices the audience and looks at them in surprise.*] Why hello! My, you look strange. [*Acts embarrassed.*] Oops! I'm sorry. Please excuse me. I forgot the warning of Eternity's Timeless-keeper. This is the year 1961 and things have changed since my feet last touched this earth.

Perhaps I look strange to you! [*Looks himself up and down.*] Well, let me explain. I am a Crusader from the year 1095. There are many of us in Eternity now and we often discuss our past adventures.

Not so long ago, we were talking about qualities that every Crusader had to have. Chivalry, courage, generosity and high ideals were always most important. Some of the Crusaders, it seems, don't think that those same qualities could still be found on earth today since there are no more Crusaders.

Many of us old timers disagreed with that opinion, and so I volunteered to leave Eternity and come to Time just to prove to those old fogies that the spirit of the first Crusaders still lives on. In fact, I believe it so much that I bet the tip of my lance that by talking to some modern people I could discover the same spirit that moved us to fight for the homeland of Christ. Well, I had better get started. . . .

[*Acts as if in deep thought again.*] Now let's see . . . my orders were to proceed to the busiest street corner in the busiest town of the busiest country in the world and interview the passers-by.

[*At the first "busiest" that the Crusader says, the pedestrians should begin coming from either side of the stage. Their attitude should be that of "going some place in a great hurry."* Once in a while two may appear as meeting and

shake hands or wave but not to the distraction of the audience from the main character—the Crusader. When the Crusader says the first words of address to one of them, that is the cue for the rest to stop "in mid-action," leaving hand and feet in moving position. They are to be as still-life background.]

CRUSADER: I also got the tip that Americans won't make much about my outfit, because they are never surprised about anything. They'll probably think I'm from some quiz program and am playing some practical joke.

Now to see if the spirit of the Crusader still lives on in the twentieth century! [*Looking around slowly at the people, he taps one on the shoulder.*] As Crusader says the "first" word of address to the passer-by, all action stops. The street-walkers begin again as if there had been no interruptions when the person addressed says his words of farewell.] Pardon me, Sir, may I ask what profession you are in?

POLITICIAN: Yes, I am in politics.

CRUSADER: Why?

POLITICIAN: Because I think that in this way I can best serve my country. Maybe, through my help and through the help of others, we can make a stronger government for the United States, fight Communism, and help our neighboring countries to make this a better world for all of us.

CRUSADER: Is this an easy way to make a living?

POLITICIAN: No, not at all, I am trying to live up to the ideals of our President. I am concerned about what I can do for my country, not what my country can do for me.

CRUSADER: To be in politics must take a great deal of courage. [*Nods to Politician.*] Thank you, Sir.

CRUSADER: Ha! [*Looking at a priest.*] I must get this one. Pardon me, Father. I am a Crusader and want to know what ideals moved you to become a shepherd of souls.

PRIEST: First of all, it was the grace of God. Then having realized that this

life is like a road on which we travel to our eternal home, I decided to spend my life helping others to stay on the right road. Many times there are people who never come to this road at all but who take one of their own choosing instead. I am saddened by the sight of such unhappy people.

You might ask if this is a hard life. Well, in all truth, it is. We must give our very selves and not count the cost. But being generous with God is like throwing a boomerang — twice as much comes back to you. He never lets anyone give more than He gives.

CRUSADER: Thank you, Father. I knew it. [Hitting his hand with his fist as he turns away] I just knew I was right! [Looks at passing people, then goes toward a Doctor] Sir, what do you do for a living?

DOCTOR: I cure the bodies of people so that they enjoy life more. My job is always concerned with people who are weakened by illness. Sometimes they are curt or ungrateful but that is only one more challenge. I remember that when I was a child the desire to help in some worthy cause always stayed with me. I decided to help the cause of medicine because the body is the encasement in which our soul dwells. It is a challenge to change a weak useless body into a vigorous healthy one.

CRUSADER: Indeed, it is a challenge and a way of life that is very rewarding. Now, to catch this uniformed man. Just a moment, Sir. May I ask you a question or two?

SAILOR [smiling as he looks the Crusader up and down]: You surely may, Mister Knight.

CRUSADER: Well now, tell me what urged you to join the armed forces of your country?

SAILOR: I joined this service probably for the same reason that you are a Knight. This is my country and I am devoting my life to its safety. Communism is now spreading throughout the world. We have to give our country all the help it needs to keep this terrible force from attacking our "land of the free." Pardon me, my bus is coming.

CRUSADER: Oh, these rushing people! It would be so wonderful to see a slow traveling horse once again.

COWBOY [sings]: Home, home on the range, where the deer and the antelope play, where seldom is heard a discouraging word. . . . [As he comes up to the Crusader, the Cowboy and Crusader look each other, going around each other as they look up and down. The song of

the Cowboy drops slowly off as he walks around the Crusader.] Well, well, can you beat that! You're the dudiest dude I've done laid my eyes on in quite a spell.

CRUSADER [standing in a dignified posture]: And to what cause have you given your life?

COWBOY: Shucks! I break broncos.

CRUSADER: Why? Who puts them together again?

COWBOY: I don't rightly know. I just spend my time busting 'em. [He meanders off the stage in a very bow-legged gait.]

CRUSADER: Time is passing. [Taps a lady on the shoulder] Pardon me, Miss. Tell me how you spend your life?

TEACHER: I teach boys and girls. This is one of the most important careers anyone can enter, because in a teacher's hands lies the minds of her students. From her may come the only ideals that are taught to the child. She must see that the mind of each child unfolds to the truth and is enlightened by it. She must also see that only the truth is taught to her students for there are many bad forces in the world ready to darken the minds of young people. Finally, she is the molder of tomorrow's citizens. Excuse me, class starts in two minutes. [Looking at her watch, she hurries off the stage.]

CRUSADER [looking in one direction in a puzzled manner]: Well, here comes something but I don't even know if it'll talk.

SPACEMAN: I heard that with my "super-electronic-eardrum." Let me tell you what and why I am. [His manner is hurried and matter of fact.] Though space travel is not very common yet, time will take care of that. Soon we shall be going to other planets and perhaps even living on them. I have devoted my life to the study of space. We are now in the space age. Our world has gotten smaller because of new inventions. We have to change with the times and so I am helping the cause of space. God has given us the whole universe so why stay on one planet? [Looks at his watch and starts to say "excuse me" but Crusader interrupts.]

CRUSADER: Oh, I understand. You'll be late for some destination. That's all right, don't let me delay you. [Walks around a while talking to himself.] These modern people are so full of vim and vitality. They are so anxious to work and make this a better life for everyone. [Suddenly he sees a bum looking in a trash can. Crusader walks

over to the bum and watches him a while.] And what cause of humanity do you serve, Sir?

BUM: Who me? [Looking up from the trash can.]

CRUSADER: Yes, you.

BUM: None, absolutely none. Ya wanna know why? Well I'll tell ya why. Yes sirree, I'll tell ya why. There are a million reasons, a million of 'em. And that's not all. Why if I ever began to tell you I couldn't stop. Just ask me, go ahead, just ask me. I'll tell ya. Yes sirree, a million of 'em. I got a million reasons why I ain't in no cause. . . . [Slumps over to the park bench and lies on it putting the paper that he took out of the trash can on his face.]

CRUSADER: Ha! . . . yet, I remember cases like that way back in the "good old days." I guess times change, but people never do.

CITIZEN: Good day, Sir. How are you? [Coming over to the Crusader] You might wonder who I am. Well, I am a typical citizen in this town.

CRUSADER: Are you devoted to doing anything imperticular to helping your Country or Church?

CITIZEN: I certainly am. I figure that the best way to help both Church and Country is to be the best citizen that I can and that's just what I try to do every chance I get. You see, it's not what we do for this great land of ours but how and why we do it. So, though my part is small, I want to do it the best possible way. I try to be a good citizen of my country and that calls for many sacrifices. It isn't easy always to do the right thing. [Looking at his watch] Oh, oh, I'm late for a board meeting. Glad to have seen you.

CRUSADER: Sacrifice, he said. There it is again. Giving to others no matter how small the thing may be. Giving is always a big thing. . . . Now here are some people to whom I must speak. . . . [Two Sisters walk to the front of stage out of the crowd.] Excuse me, Sisters, but tell me what prompted you to give yourselves to such a life as you have chosen.

SISTERS: Sir, we want to see the gallant Christ live in the youth of today and so we have become teaching Sisters. We long to give to others a reason for their lives in case they haven't found one themselves. We want to help mold the clay of humanity until it resembles its Maker's goodness. Our life is one of constant giving and that's why it is also so happy. We are helping to form the members of Christ's Mystical Body.

Why? Because we have found that it is in giving that we receive, and in receiving we want to give more so that all people will belong to one Family. [Nodding their heads they pass on.]

CRUSADER [looking after the Sisters as they go off, the Crusader doesn't see a small comical boy come from the passers-by and start pointing and laughing at him].

COMEDIAN [coming from the opposite side of stage. Pointing, he laughs hysterically. He walks around the stage holding his sides laughing. He then starts hopping around the Crusader who looks at him rather puzzled. After watching the boy for a few seconds the Crusader becomes tickled and slowly begins to join in the laughter. Soon both are laughing hysterically. Then dead silence!]

CRUSADER: Why are you laughing?

COMEDIAN: I donno.

CRUSADER: Do you always laugh like that?

COMEDIAN: Yes.

CRUSADER: Why?

COMEDIAN: Because it makes other people laugh. You just did it yourself. I can meet people who look very sad and get them to laugh in a minute.

CRUSADER: That must be the easiest job in the world!

COMEDIAN: No, it isn't. Some days

I feel like the last person on earth to laugh, yet, I do it to make others happy. When people start to laugh they forget their troubles and life seems good to them.

CRUSADER: I never thought of it that way; but you're right. Laughter is very important in life. Most people don't do enough of it. And it must be very hard sometimes now that you mention it. That is very noble of you to make people happy, and probably no one realizes that you do it just to give others joy. Let's shake hands on that one. [Comedian squeezes the Crusader's hand too hard and Crusader lets out a yell. At that, the Comedian begins to laugh again and darts off the stage while Crusader holding his hurt hand is stumbling around the stage.]

STUDENTS [entering from the same side as Comedian just went out, their heads are turned as if still watching the Comedian who passed by them. They have their heads turned and the Crusader has his back to them. They collide!]: Oh! Excuse us. We didn't see you there.

CRUSADER [in a rather disgusted tone]: Quite alright, quite alright. I can tell by the books that you must be students. Tell me, do you have a challenge in being students?

STUDENTS: Very much so. We are

challenged to take up the cause of youth by being good examples ourselves. We realize that to become anything worth while in this life we must be something worth while now, and that is good students.

OTHER STUDENT: Speaking of challenges, and because you look like a Crusader, I've just remembered that we have another challenge to take up. We are Mission Crusaders [optional] who, instead of capturing holy lands try to capture souls for Christ. This is a challenge because it is something that calls for sacrifice and generosity and . . . [bell strikes in the distance]. Sorry we have to go now. Bye.

CRUSADER: Bye to you too. [waves to them as they leave] And it is time that I be leaving Time and go again to Eternity to collect my bet. I'll have no trouble proving that in every walk of life these modern inhabitants of earth truly do have the same spirit for which we fought—the cause of Christ—nine centuries ago. The spirit of the Crusade lives on in America's youth as it did in the gallant Knights of old. [Clock strikes in the background] Oh dear, I must rush or I'll be late. [Hurries off]

[Curtain closes]

[“An Army of Youth” is sung].

Announcing a New Department: THE READERS' FORUM

A new department in the CATHOLIC SCHOOL JOURNAL will be introduced in the September, 1961, issue. To be entitled THE READERS' FORUM, it will appear at regular intervals during the year.

THE FORUM is the Reader's Department. Topics will be chosen from the whole range of educational problems. Our readers are urged to make suggestions about problems they would like to have discussed and concerning which there is legitimate controversy.

Topics for THE FORUM will be announced at least three months in advance. Our readers are invited to submit contributions ranging from 250 to 500 words six weeks before the publication date. Contributions will be selected on the basis of ideas, development, and presentation.

The first topic, which has been chosen by the editorial staff, is "Problems of External Testing Pro-

grams." National and regional committees recently have studied some of the problems created by the administration on school time of various tests conducted by outside agencies.

Pressure on schools to participate, school to school comparisons which are likely to be invalid, duplication in testing, and the practice of coaching for these tests are among the objections raised by secondary schools and by a growing number of elementary schools. On the other hand, many administrators welcome the tests because of the motivation of students, possibilities of measurement against national norms, and the experience which is provided in taking tests.

Manuscripts presenting reader opinion should be submitted before July 15. Those selected will appear in the September issue. Address contributions to The Editor, CATHOLIC SCHOOL JOURNAL, 400 N. Broadway, Milwaukee 1, Wis.



The new façade of Atlantic City's Convention Hall. These nuns enjoyed a pleasant stroll on the famed boardwalk.

Highlights of the NCEA Convention

By William H. Conley, Ph.D.

Editor, Catholic School Journal

The 58th Annual Convention of the National Catholic Educational Association, held in Atlantic City April 4 to 7, attracted more than 15,000 educators to its 150 official sessions and conferences. In addition to the regular sessions, the convention offered an opportunity for delegates to visit 575 educational exhibits which displayed the newest developments in publications, supplies, and equipment.

The official Evaluating Committee of the convention, on the basis of its own appraisals and those which were systematically collected from delegates, concluded that this convention reached the highest degree of excellence of any to date. The major papers and the discussion summaries which will be published in the official proceedings of the convention deserve the careful reading of all educators. Planning committees of the various departments merit commendation for the programs organized and for the speakers selected. Atlantic City was unusually kind to the conventioners, providing a modernized and attractive Convention Hall, excellent services, and four days of sunshine. Despite those who were enjoying the boardwalk, every session was well attended except where there was unusual competition among different groups.

The keynote speech delivered by Most Rev. John J. Wright, Bishop of Pittsburgh and President-General of NCEA, set the tone for the convention. Presented in its entirety in this issue of the CATHOLIC SCHOOL JOURNAL, it will be found to be one of the significant statements on Catholic education of recent years. An overflow audience of more than 8000 heard the Bishop restate the objectives of Catholic education, emphasize their adaptation to the modern world, and clarify the position of the voluntary school in American education.

The College Department

The departmental programs attempted to carry out the same general theme as that of the opening session, i.e., the Objectives of Christian Education in Contemporary Society. Father Hesburgh in his opening address to the College Department maintained that within

Christian education there are two elements which are well expressed in St. Augustine's description of the Church herself, "ancient beauty, ever old and ever new." Father Hesburgh went on to say that "Catholic higher education pursues simultaneously two objectives — to hold to the permanent, unchanging

values that have made our higher education something special; and to adapt to the dynamic changing realities of our times which need these changing values if rapid change and explosive new realities are to have any dimension of meaning and direction." In analyzing our contemporary society, he suggested that Catholic educators have a key role to play, a role he called *Intellectual Mediation*. Because of the principles on which Catholic higher education is based, it can mediate in a world disjointed into a multi-faceted pluralism.

Father Hesburgh was followed in the second speech of the College Department by David Riesman, the frequently quoted professor of social science of Harvard University, who confined his remarks exclusively to contemporary society. He limited the contemporary society of his discussion to that of the students in the institution in which they are pursuing their higher education and analyzed this society in terms of various sub-cultures. His research indicated several forces which are deterrents to student development. These are similar in type, if not in kind, to the interferences with development of the individual which are found in the social patterns outside of college.

Following the two general speeches, the College Department divided into group discussions at which papers were presented and discussions were carried

NEW NCEA OFFICERS FOR THE YEAR 1961-62

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Detroit, Mich.



Most Rev. John F. Dearden, D.D.

Archbishop of Detroit

President General of NCEA

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Louis, Mo.

Rt. Rev. Msgr. Felix Newton Pitt,
Louisville, Ky.

Convention Highlights

(Continued from previous page)

on. Three major characteristics of our contemporary society were emphasized as of special consequence to Catholic higher education, calling for some effort at adaptation or change of emphasis.

The first of these was the growing international character of contemporary American society. The American today has become more aware of his world citizenship and feels the need to know and communicate with many peoples of the world.

The second characteristic of contemporary society which occupied the attention of delegates was the "pluralism" of our nation and of the world. Suggestions were made to improve the training of lay apostles and intellectual leaders who would venture forth from the strictly Catholic domain into all aspects of life. A sound education, knowledge of contemporary events, and ability to participate in the forming of public opinion within our type of society were emphasized as a necessary product of Catholic higher education.

The third characteristic is the scientific or technological emphasis which

is affecting all segments of our life. Automation and atomic energy have drastically affected the way we live, the way we conduct international relations, and the way we work. The problem of human survival and disarmament, the need for means of solving power conflicts, the importance of reason rather than emotion, as the basis for reaction to proposals of our leaders were enumerated as factors which have a bearing on higher education.

Other discussion sessions dealt with teacher training, graduate education, and education for business administration. A profitable and popular clinic for new college presidents helped them gain an understanding of NCEA and some of their special problems, while a general session for all college presidents provided an opportunity for a discussion of various issues dealing with the Peace Corps.

The concluding general session of the Department provided two innovations. The first was a reportorial summary presented by Professor Robert Kidera of Marquette University. The second was a projection by Msgr. F. M. Lally, editor of *The Boston Pilot*. Msgr. Lally stated that "if we want to know if

education will be doing its job for the next generation, we ought to try to discover in what kind of world these people will be living and what will be its demands." He envisioned at least four major characteristics of this world.

First, the emphasis on science and technology will continue. Second, the affluent society will become more affluent and there will be an increase of leisure time. Third, there will be more concern with "living with people." Catholic education must encourage its students to become deeply involved in American society. Finally, the role of the layman will be more important than in the past. He concluded that we must "try new things and explore new directions" — we must be visionaries anxious about the day after tomorrow.

The Secondary School Department

The keynote speech of the Secondary School Department was delivered by Most Rev. James W. Malone, Auxiliary Bishop of Youngstown, Ohio. Bishop Malone proceeded immediately to a consideration of the adaptation of the curriculum of the Catholic secondary school to contemporary society. In the various sectional meetings which fol-

lowed there was primary concern about the development of leaders and conscientious citizens.

An analysis of the need for leaders and the latent leadership talent in our secondary schools was given by Rev. Thomas J. Costello, Superintendent of Schools, Syracuse, New York. He stated that leadership is fostered through the content course, formal leadership training programs, and cocurricular activities. Father Costello emphasized the importance of recognizing that leadership training should be a specific objective of the schools.

Part of leadership training, observed Sister St. Agnes of Hallahan High School, Philadelphia, is the development of the critical-minded student. Sister St. Agnes pointed to the role of paperback books in stimulating critical thinking because of the opportunity they afford large numbers of students to come in contact with the great works of literature. Father Francis B. Schulte, Assistant Superintendent of Schools of Philadelphia, contributed the notion, in his paper, that the forensic program plays a significant part in training for articulate leadership by providing a vehicle for challenging the gifted student, by offering the opportunity for intelligent understanding of current events far deeper than is possible in the classroom, and by assuring facility in speech and precision of thought.

In a carefully prepared and well-documented paper, Dr. George J. Gill of Regis High School, New York, pointed out the importance of the social sciences in the development of the civic-minded Catholic student. Because of this, he holds, our present task is to examine the means by which the social studies may contribute more effectively to the development of such students. He outlined some of the means that are being used by various schools and suggestions that have been made by individuals.

Other sectional meetings of the Secondary School Department dealt with problems of administration, the teaching of religion, and the language laboratory.

Father Richard Mulroy, O.Praem., the Associate Secretary for Secondary Schools, closed the Secondary School Departmental meeting with a summary report on Catholic secondary education. He outlined the large task remaining ahead of our Catholic high schools, reminding them that "to excellence one must add innovation." He counseled that we must not wait for others to take the lead but should experiment continuously, participate regularly in the meetings of professional organizations, and plan for the continuous upgrading of staff.

The Elementary School Department

The Elementary School Department presented two keynote speakers, Rev. Neil McCluskey, S.J., Dean of the School of Education of Gonzaga University, and Mr. John Cogley of The Fund for the Republic. Father McCluskey discussed "Catholic Education: Is it Worth the Struggle?" He approached the topic from the point of view of federal support reviewing the arguments for aid to Catholic education. He restated the philosophical and legal arguments for the right of Catholic schools to exist and then outlined briefly the distinction between the Catholic and the public school. "A Catholic," he said, "believes that his first purpose in life is to learn to live in such a way as to prepare himself for an immortal, supernatural destiny. This precise purpose—not some vague humanitarianism, no matter how eloquently noble—will accordingly be the foundation of moral education or character training in the schools and will equip the Catholic child with a 'sense of values which will lend a dignity and direction to whatever else he may learn.' The Catholic school then, he observed, is more than a public school with religion added. "It is a school in which the ordering of knowledge takes place within an atmosphere wherein the spiritual and supernatural are properly ordered in the hierarchy

of values." He recognized that changing times and pressures may require certain compromises in the organization and structure of our Catholic schools but he feels confident that we will be able to solve the problem of support with honesty, fearlessness, and sympathy.

One of the most penetrating speeches delivered at any departmental meeting was that of John Cogley. Mr. Cogley outlined the criteria for Catholic education in terms of the four marks of the Church: one, holy, catholic, and apostolic—in lower case—analyzing the meaning of each as it applies to education. Every Catholic teacher at all levels of education should place a reminder on his calendar to read the total speech when it is published in the proceedings. He concludes by pointing out that the foremost apostolic task of American Catholicism is to restore the intellectual tradition of the Church, to enrich it, and add to it. Here is a job, he said, "for the theologian, the philosopher, the man of parts—but not least of all, it is a challenge to you who teach the young in the parochial schools, for it is in the classroom that life-long attitudes are first shaped, the seeds for future growth are sown."

The remainder of the programs of the Elementary School Department were devoted to technical and professional sessions arranged for the primary grades, intermediate grades, and upper grades. The final session was devoted to two debates for all elementary school delegates. The first dealt with the length of the school day and the second with the replacement of the report card by parent conferences.

Greeting From Pope John XXIII

ARCHBISHOP DAMIANO
CAMDEN, N. J.

HONORED TO ACKNOWLEDGE RECEIPT ON BEHALF OF HIS HOLINESS POPE JOHN XXIII THE DEVOTED MESSAGE OF FILIAL DEVOTION OF THE PRESIDENT GENERAL, OFFICERS, MEMBERS, NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION, UNITED STATES OF AMERICA; AND EXPRESS PONTIFF'S HEART-FELT APPRECIATIVE GRATITUDE WHILE ASSURING THAT HOLY FATHER PRAYS FOR SUCCESSFUL OUTCOME OF THE DELIBERATION OF THE FIFTY-EIGHTH ANNUAL CONVENTION; INVOVES DIVINE GUIDANCE AND ILLUMINATION, LOVINGLY IMPARTS TO ALL PARTICIPANTS PATERNAL APOSTOLIC BLESSING.

CARDINAL TARDINI

OTHER SESSIONS

The Major and Minor Seminary Departments held full programs offering papers and discussions on their unique problems. The Special Education Department considered the philosophy and objectives of special education and presented a series of excellent sessions on various aspects of providing for the handicapped and the gifted child.

Separate meetings were scheduled by the Vocation Section, the Supervisors' Section, the Newman Club Chaplains, and the Catholic Adult Education Commission.

The final closing session, with Bishop Wright presiding, heard a brief general summary of the total convention by Msgr. Bernard T. Rattigan, Assistant to the Vice Rector in Academic Affairs of The Catholic University of America. The announcement that Archbishop John F. Deardon of Detroit would be the next President-General and that the 1962 convention will be held in Detroit concluded the convention.

National Convention Reports:

Catholic Business Educators

By Sister M. Aloise, O.P.

Pope Pius XII High School, Passaic, N. J.

■ "Training for business responsibility and for economic citizenship is essential for survival and understanding in contemporary society," so stressed Brother Leo V. Ryan, C.S.V., Ph.D., National President of Catholic Business Education Association, in his address entitled, *The Function of the Business Educator in Contemporary Society*, delivered in Atlantic City on April 6 at the first general session of the national convention.

Brother Ryan, director of continuing education and director of summer sessions at Marquette University, is the author of more than 300 articles on business and related subjects which have been published in leading business and educational journals, and he has served as adviser to many educational committees. He has received many outstanding awards from both national and community organizations for his exceptional administrative ability. Appointed as a member of the 12-man agenda committee for the 1961-62 White House Conference, Brother Ryan is currently helping to develop an agenda concerning the employment of the physically handicapped. Brother Ryan is also a nominee to the Governor's committee to the United Nations.

Concerning curriculum improvement, Brother Ryan stressed that an enrichment must come "by including more emphasis on economic education, general and social business subjects." The student's role as an enlightened economic decision maker would then logically result from such an enriched program. In conclusion, Brother Ryan cautioned business educators to be active in their role as a personal link between the theory of the classroom and the realities of the marketplace.

New Unit Organized

The Seaway Unit, a new unit of the Catholic Business Education Association, was voted into existence on Wednesday, April 5, 1961, at the national executive board meeting. The new Unit includes the following dioceses: Buffalo, Rochester, Syracuse, Ogdensburg, Scranton, Erie, and the Province of Ontario. Approximately 180 members will be directed in this new unit by the following officers elected by the board: president, Sister M. Sarah, O.S.F.; Rosary Hill College, Buffalo; vice-president, Sister M. Amadea, R.S.M., Mt. Mercy Academy; Sister M. Marguerite, O.S.F., St. Mary's High School, Lancaster, N. Y.; treasurer, Sister Marie Frances, S.S.M.N., St. Mary's Academy, Kenmore, N. Y.

Officers Elected

Brother George Vincent, F.S.C., of Cathedral Central High School, Canton, Ohio, was elected national public relations director for the Catholic Business Education Association on April 5 in Atlantic City at the national executive board meeting. Sister M. Muriel, Georgian Court College, Lakewood, N. J., president of CBEA's Eastern Unit, formerly held this important two-year appointment.

Our Present Challenge

Rt. Rev. Charles McGarry, superintendent of schools, Camden, represented Most Rev. Celestine J. Damiano, D.D., Archbishop-Bishop of Camden, in a short address of welcome to the members. "We are all in the hands of Divine Providence," Monsignor McGarry said, as he noted his appointment to represent the Archbishop.

Sister St. Mary Donald, C.N.D., of

Greeting From President Kennedy

Your Excellency Bishop Wright:

I was pleased to note the theme of the 58th annual meeting of the National Catholic Educational Association, for it highlights the extremely important contribution which private education conducted under religious auspices can make to the nation. You who are in the field of education, I know, are especially aware of the challenges which this nation and indeed the whole of western civilization faces in the next decade. I dare say that never in the more than half century of most productive effort have the members of your association been faced with a more important task of transmitting and applying sound values to modern problems.

Catholic education at every level has served the nation well. I am confident that the dedicated men and women who have served so selflessly in the past will continue to serve their nation and their Church.

John F. Kennedy

Mount St. Bernard College, Antigonish, Nova Scotia, presided at the second general session and introduced the principal speaker Dr. Clarence C. Walton, Ph.D., associate dean, graduate school of business, Columbia University. A native of Scranton, Pa., Dr. Walton, over the past two years, has participated in a number of management development programs, including the Arden House Executive Training Program, and the Prudential Insurance Co. Training Program.

Dr. Walton began, "At no time in the world's history could a keynote address on the function of Christian Business Education in contemporary society be more timely. Moral apathy and public indifference are undermining the Christian note in our well termed age of anxiety. . . . Business education is heavily weighted with liabilities which can be turned to enormous good. . . . We Catholics, as instructors in business education, may counteract this impression of business as a servile occupation by inculcating refinements in the subject to which we are dedicated. As members of the Mystical Body of Christ, may our lives and the lives of our students present a formidable challenge to the materialistic world and thus further the cause of world peace."

National Business Honor Society

"At the end of 1960, the National Business Honor Society numbered 13 chapter-schools," said Brother E. John Scanlon, F.S.C., in his speech at the third general session. He gave some well-deserved thanks to Sister Miriam of the Central Unit who encouraged the project and gave so much of her time to it. Brother Scanlon, vice-president of the Central Unit and a member of the Alpha Chapter of Delta Pi Epsilon, explained the method of organization and then listed the primary purpose of the Society which is "to promote excellence in our field. We feel our standards are challenging to both teacher and student."

Moral Qualities for Business

"Indispensable Moral Qualities for Business Men" was the subject of the luncheon speech delivered by Rev. Gerard Rooney, C.P., associate editor of *The Sign*, contributor to *Cross and Crown*, and author of *Interpretation of the Bible* at the luncheon on April 6. Father Rooney is president of the National Catholic Social Action Conference and was responsible for the formation in Boston of the Catholic Social Action Guild, a group of nearly one hundred Catholic men interested in putting their Faith into action in every walk of life. In his talk, Father Rooney stressed the importance of good human relations. He cited the results of good relations between employer and employees, especially the more kindly atmosphere and increased efficiency which are thus effected. "This concern of management for human relations is illustrated in *Education of Business Men* by Leonard Silk."

Award to Brother J. Alfred, F.S.C.

A special award for inspiring leadership and outstanding service for the Catholic Business Education Association for the

years 1958-60 was awarded to Brother J. Alfred, F.S.C., of the Christian Brothers College, Memphis, Tenn., at the luncheon for the 16th Annual Convention. Brother J. Alfred is the chairman of the accounting department at his college. He has been active on the national and unit level of the Association in public relations and other administrative duties.

Efficiency in Communication

Roy W. Poe, editor-in-chief of Gregg Publishing Division of McGraw-Hill Book Company, New York, sparked the afternoon session on April 6 by his speech on "But that isn't what I meant." Mr. Poe, former managing editor of the Gregg Publishing Co., before his recent appointment also served as associate dean at Golden Gate College in San Francisco and as director at the Gregg College in Chicago.

"We communicate in many ways," Mr. Poe said. "It is the task of business educators to teach students, future employees, the art of positive articulation so that what they say is what they really mean.... So essential is the ability to communicate, which includes not only the ability to speak and write well, but also the ability to listen, to proofread, to consult pertinent works, and to foster good human relations, that business is virtually crippled without it." Mr. Poe concluded by stating that, "to business educators falls the task of preventing the paralysis or applying the remedy."

Importance of Listening

Dr. Bernadine Meyer, and Professor Stanley Seymour of Duquesne University, Pittsburgh, Pa., were special demonstrators at the fifth general session of the convention. The theme for the convention was *The Function of Business Education in Contemporary Society*. The demonstrators developed the topic of communication in this society with the session entitled: "They Have Ears But Hear Not."

Business is concerned with communication, because today, more than ever, business has become larger and wider in scope. The complex nature of business demands communication. Doctor Meyer and Professor Seymour both emphasized the precise choice of words to convey meanings.

As the fourth communication skill, listening is the most neglected in our schools today. It means active participation in the communication process through hearing ideas, understanding and critically analyzing them. Some survey results show:

1. 45 per cent of the communication work that goes on in an office is listening.

2. 70-75 per cent of office work consists of communication: telephone, letters, typing, dictation, speaking, interviews, conferences, etc.

3. An office worker earns three fourths of his salary for his ability to communicate. Forty-five per cent consists in listening.

4. The other one fourth consists of 30 per cent — speaking, 16 per cent — reading, and 9 per cent — writing.

5. Most Americans listen at only 25 per cent efficiency.



Officers of the National Catholic Bookmen's Association, an organization of textbook publishers, are (l-r): John J. Moran, (Holt, Reinhart and Winston), second vice president; John N. Gibney (Lippincott & Co.), first vice president; Marcellus Ward (D. C. Heath & Co.), treasurer; Rt. Rev. Msgr. Frederick G. Hochwalt, NCEA Executive Secretary; Raymond G. Quinn (Allyn & Bacon), president; and F. William Baer (Reardon, Baer & Co.), secretary.

Catholic Audio-Visual Educators

By Ella Callista Clark, Ph.D.

CSJ Audio-Visual Consultant

■ JUDGING from the April, 1961, meetings and exhibits at Atlantic City, audio-visual aids are continuing to play an ever increasing role in our attempt to achieve greater excellence in teaching on all maturity levels, and in all subject areas.

At its 10th annual convention, the Catholic Audio-Visual Educators Association (CAVE) again presented a variety of interesting and appropriate classroom demonstrations of the uses of many audio-visual aids. In most instances, groups of children were present to show exactly how these potentially powerful tools of learning work in a real learning situation. Following greetings from the chairman, Rt. Rev. Msgr. Paul E. Campbell, and the CAVE president, Rt. Rev. Msgr. Leo J. McCormick, panels of Sisters from various parts of the country gave helpful pointers on the solution of practical problems confronting the classroom teacher in utilizing available audio-visual aids or even in making needed ones if they were not already available. After each explanation an actual demonstration applied the points which had been presented verbally.

New Jersey Sisters Make Their Own Science Tapes

Opening the CAVE meeting was a fascinating demonstration of science tapes actually made by a group of New Jersey Sisters intent upon providing much needed, accurate, and effective science materials.

Some of these are designed especially for teacher education while most of them, many on three levels of difficulty, are geared to classroom use. Some are illustrated by filmstrips. As an interested onlooker, one wonders how this group of teachers was motivated to do all the groundwork necessary to such a prodigious achievement. Through the kindness of Sister M. Nicholas, R.S.M., of Trenton we have the following answer to this intriguing question:

In explaining the basis for action, the first speaker referred to the situation in which Pope Pius XI, addressing the students of the Pontifical Biblical Institute in Rome, remarked:

You are mountain climbers. When a climber reaches the top of one peak, he usually finds another peak ahead, previously unseen and higher than the one just surmounted. Then he must say to himself: "We must regard nothing as accomplished, if something still remains to be done."

Every Catholic educator must be in truth, a mountain climber. We must not stop to enjoy the view from any conquered peaks, if another, higher still, challenges us upward. It was in this spirit that the five members of the New Jersey Catholic Round Table of Science went to Mount Saint Scholastica College, Atchison, Kans., in July of 1959 to learn from Sister Mary Theresa Brentano, O.S.B., how to conquer a new peak which was beginning

to appear in the distant educational horizon. Elementary school science was the peak. Even at a distance, it towered high and challenging.

As an educator, Sister Mary Theresa has been outstanding in pioneering a new method of teaching—the electronic classroom. In this type of classroom each child is guided to his academic achievement by receiving lessons on tape at his level. The gifted is challenged; the average is stimulated; the slow is encouraged.

Teaching is a two-way activity which demands a giver and a receiver. The principal agent in the learning process is the child himself. In other words, the mind's natural activity, on the part of the learner, is the primary driving force in education. The secondary agent is the teacher who guides and liberates the inner intellectual tendencies of the child. The most basic skill or medium of communication between teacher and student is speech. It is and always will be the basic skill for the transmission of knowledge and the stimulation of thought. A tape-recorded lesson uses this most basic skill. The script for the tape-recorded lesson demands a high level of preparation, organization, and motivation from the teacher.

A few years ago a planned curriculum from kindergarten to twelfth year in science was a matter of opinion and controversy. Today, it is fast becoming an established fact as the interest of children and the needs of the times demand.

But the elementary school personnel, of either public or private system, need a life line for safety and assistance in this climb. The older experienced teacher feels insecure in the midst of new discoveries and new interpretations of old discoveries; the new teacher feels insecure for she is the product of an elective system of education in which she very frequently elected not to study in the fields of the sciences. The elementary-school personnel is predominantly feminine!

The tape-recorded lesson with script and worksheet as perfected by Sister Mary Theresa seemed an answer which would

insure security for the classroom teacher as it provides her with a completely prepared lesson of high standard.

Glenn O. Blough, co-author of *Elementary School Science and How to Teach It*, former president of the National Science Teachers Association, defines good science teaching.

Good science teaching results when the teachers are convinced of the importance of this area of teaching, know how children learn, become familiar enough with the subject matter so that they can combine their knowledge of child growth and development with this knowledge to the end that an enjoyable forthright learning situation results.

Pope Pius XII speaking in 1949 to the union of Italian teachers said:

Look them with a sure eye to the times and the hour to learn of new needs and examine new remedies.

Prepared Master Science Tapes

With these ideals of teaching and techniques, the New Jersey Catholic Round Table of Science held a summer institute at the Cathedral Grammar School in Trenton, New Jersey, in July, 1960, to train elementary personnel in this technique and to prepare tape recorded lessons for the intermediate grades. Eleven Sisters from elementary schools of New Jersey, members of seven religious communities, worked under the direction of the high-school science teachers trained by Sister Theresa. Sixty tape recorded lessons were prepared.

The preparation of these lessons demands a knowledge and integration of material on a highly organized level. Educational psychologists agree that this type of material is more readily received than the sometimes improvised classroom explanation. The preparation of the script requires careful study and reflection. The teacher aims to combine subject matter and method so skillfully that the giving of knowledge runs parallel with the actual power of the mind to understand it.

The key phrase in the preparation of scripts is integration of material. Facts are

necessary for understanding. They can be best retained when their significance is immediately understood. If the child's mind is to deduce new truth, he must be led as St. Thomas teaches, from the known to the unknown from the vague knowledge to distinct knowledge.

In a properly prepared tape lesson, the child is led from a lower to a higher level in his thinking process. Script writers find it necessary to resurvey and rewrite their material many times before satisfaction is achieved. Last summer the time required for the writing of one script was about a week—a week of intensive study, thinking, writing, taping, and rewriting. The result is a better than average lesson from a better than average prepared teacher—a master lesson from a master teacher.

Various Teaching Methods Used

The method of presentation of this lesson will vary as to the originality and skill of the writer. The lecture method, the question-answer method, the problem-solving method—all can be used. A tape recorded lesson can be correlated with a filmstrip, used with slides prepared by the teacher or a student. Individualized experimenting can be directed through a tape recorded lesson.

Each child is supplied with a worksheet which has been carefully planned to direct and stimulate the child's thinking. This serves a twofold purpose: first, the worksheets help to concentrate the child's attention; and second, the worksheet serves as a record of the lesson. This record can be used for points of classroom discussion.

Tape is a direct instruction from mouth to ear. It captures the warmth of a person's voice, the enthusiasm of a person's interest, the challenge of a person's confidence. This voice is never tired, exasperated, or sarcastic even if it is the thirtieth time the child has heard the lesson. Master voices of master teachers, not only in science and math but in any field, can come from any part of the country to the poorest, the smallest, the richest, or biggest school.

The possibility of the future is great. However, may I stress that this technique is not a cure-all for all the educational problems of a school science program. It will be as successful as the teacher who uses it.

Pius XII in September of 1949, speaking to the union of Italian Teachers, noted:

Confidently fix your gaze on that future which you will fashion with your own hands in the souls of your pupils.

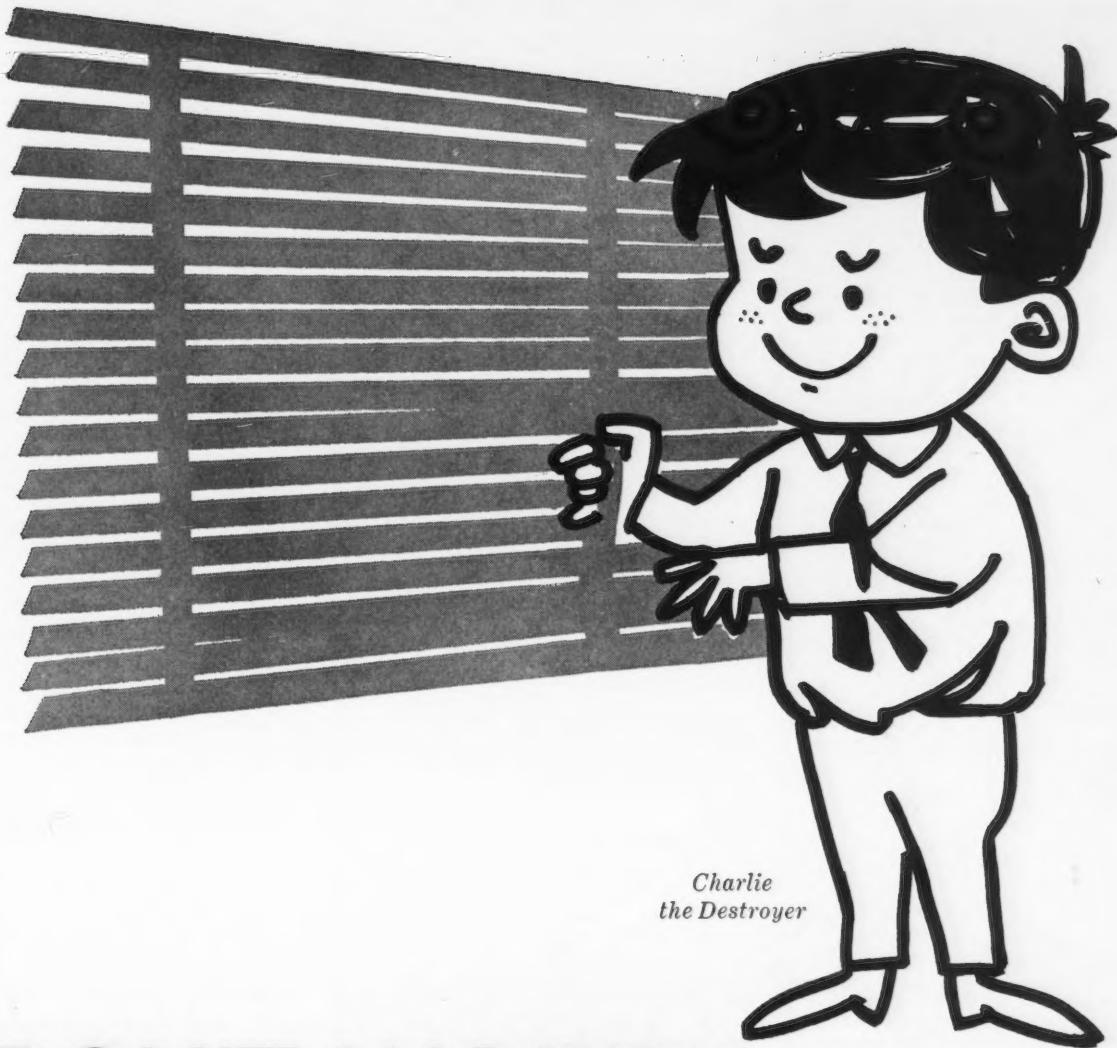
To lead these pupils to the Creator by a better love and understanding of His creations is a difficult task but the future demands it.

Pius XII did not consider any of the modern inventions of communication as replacing the teacher; rather he looked upon these inventions as a means "of making teaching more efficacious by becoming a complementary element in the formation of pupils." The tape-recorded lesson can be the complement that frees the teacher to give her attention to a smaller group while an unknown com-

(Continued on page 56)



A demonstration of the principles of hearing sound was part of a lively class presentation at one of the CAVE meetings.



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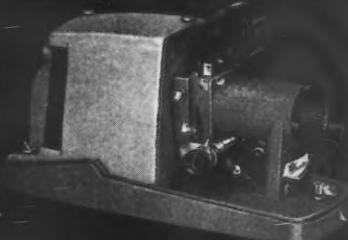
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AUDIO-VISUAL EDUCATION

(Continued from page 54)

panion teaches the rest through the tape lesson.

His Holiness Pope John XXIII in his first public address stated:

Take action, then, boldly, and with confidence; Heavenly light will shine upon you; God's help will be granted you.

The New Jersey Catholic Round Table of Science believes in these words. We believe that the carefully planned tape-recorded lesson can be a wonderful complement to the elementary teacher in her climb to new heights on the new frontier of elementary school science.

Accelerate Reading With Audio-Visual Aids

Sister M. Herculane, C.S.B., and a group of her pupils from Villa Maria, Stamford, Conn., demonstrated specific uses of various aids in a developmental reading lesson which used a three-track plan of instruction suited to different levels of ability. She used flannel board, projected materials, and other audio-visual aids in developing the basic word skills, word recognition, comprehension, and interpretation. Since meeting individual needs in reading is one of the most persistent problems for all teachers, the suggestions implicit in this interesting demonstration were greatly appreciated.

Science in the Elementary Grades

Using many types of audio-visual aids, Sister M. Monetto, O.S.F., St. Nicholas School, Egg Harbor, N. J., had her class of pupils from grades seven and eight present a delightfully well organized and effective culmination of the unit, "Communication, Past and Present." Charts, models, filmstrips, drawings, flannel board, and the tape recorder blended in this very practical presentation in which excellent speech habits, clear understanding, and outstanding pupil interest were evident. For example, not only were the historical developments leading up to and going beyond the invention of the telephone pointed up, but individual pupils using parts of a real telephone explained and demonstrated how each actually works to perform its particular function. One lad tapped out in Morse code the original message sent by telegraph and then added one which he made up for the class. Drawings by the pupils further helped to clarify any point on which there might have been misunderstanding. Topping off the current aspect of the development of communication media, was a "TV SHOW" which reviewed all the major points covered in the unit. Here a very able pupil master of ceremonies called upon Gutenberg, Morse, Bell, and other inventors to visit the class and talk to them about their inventions. The pupils had prepared a roll of appropriate pictures inserted into a simulated TV set. As a given pic-

(Continued on page 58)

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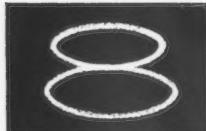
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AUDIO-VISUAL EDUCATION

(Continued from page 56)

ture was rolled into view, the taped voice of another pupil taking the part of the inventor in question supplied a very interesting response which reflected excellent ability to capsulize the important points which pupils should remember. This fascinating lesson ended with a "Beat the recorder quiz" in which a given child was asked a question. If he answered it before the tape recorder supplied the answer, the class tallied one point; otherwise the recorder won the point. The class won the contest and seemed delighted with the whole experience as well they might.

That Bugbear, Written Composition

Sister Marian William, I.H.M., Immaculata College, Immaculata, Pa., and Sister Maureen Daniel, I.H.M., of St. Agnes School, West Chester, Pa., brought in a group of pupils from St. Agnes School. Working with this class, they demonstrated the use of audio-visual aids in teaching of creative writing of the paragraph. They used filmstrip, posters, charts, flannelboard, and chalkboard to demonstrate the various steps in building an acceptable paragraph.

The Foreign Language Laboratory

In keeping with the current emphasis upon teaching foreign languages in the high school, Sister Marie Josephine, S.S.J., Little Flower School, Philadelphia, Pa., demonstrated mechanical laboratory devices for learning German.

Social Science

Sixth and seventh grade pupils with Mother M. Euphrasia, S.H.C.J., and Mother Louis Mary, S.H.C.J., of Holy Child School, Sharon Hill, Pa., presented a developmental lesson on aspects of the Civil War. They used various audio-visual aids to make that period come alive for the pupils who gave evidence of a basic understanding of the points involved.

Newark's Audio-Visual Center

Newark's plan for a truly functional Audio-Visual Center seems to have materialized to a point far beyond expectations of those who two years ago lent fascinated ears to Father John A. McAdam's "blueprint" report.

Supplying tangible proof of progress with the Newark Audio-Visual Center is its, loose-leaf, audio-visual catalog describing films, filmstrips, and equipment readily available free or at minimum cost. In this catalog, films are classified as to religious feature, or educational films. Each is briefly described and wherever appropriate, pictures supplement the verbal description.

Even more exciting is Newark's fine response to the audio-visual course of instruction offered free to all teachers in the Newark archdiocesan schools on

(Concluded on page 59)

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<input type="checkbox"/> INDIA	<input type="checkbox"/> SOUTHEAST ASIA
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AUDIO-VISUAL EDUCATION

(Continued from page 58)

six Saturday mornings each spring and fall.

The Newark Archdiocesan Audio-Visual Library, reportedly the first of its kind, owes its being to the initiative of Archbishop Thomas A. Boland, the ingenuity of Msgr. Joseph Dooling, and the dedicated efforts of its director, Father John A. McAdam.

The Exhibits

The many fine commercial exhibits of audio-visual aids were most attractive and informative, and those who attended them were most gracious and accommodating in explaining them or supplying any requested information. Some of them called our attention to the provisions of the National Defense Education Act whereby private schools can secure certain audio-visual materials tax-free by filling out the necessary papers obtainable from the State Department of Education in each state.

Thanks to CAVE

In sponsoring these annual national conventions of Audio-Visual Educators, CAVE is performing a real service to those who would improve their teaching by appropriate use of these new tools for learning. The actual demonstration using a class of pupils adds a decidedly practical note to these meetings, and deep gratitude is due those who so valiantly struggle with the problems of shepherding a group of students to a place such as Atlantic City for the express purpose of showing better ways toward more effective teaching.

CAVE Memberships

CAVE is open to anyone interested in the field of audio visual education. This invitation to become a paying member is directed to all the personnel in the Catholic schools and particularly to those who purchase and use audio visual materials. It is also directed to those in the industry who produce and sell such material. One group complements the other.

Membership including the newsletter and the *Year Book* containing the year's evaluation of films and filmstrips is \$3. Industry membership which includes *Evaluation Annual and Newsletter* is \$10. Address is: CAVE, 53 Park Place, New York 7, N. Y.

COMING CONVENTIONS

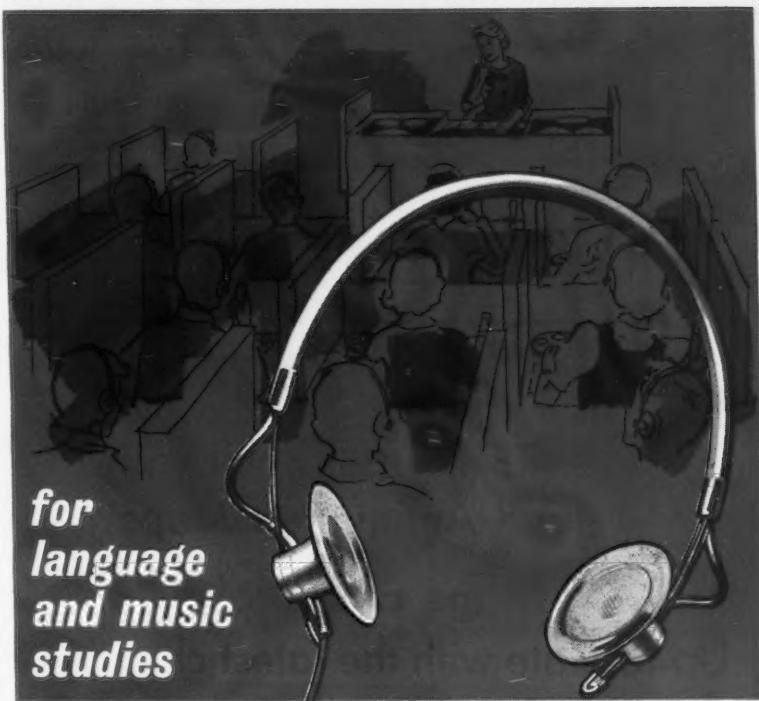
Southern Illinois University, Carbondale, will play host June 15-17 to the **Eighth National Conference on Campus Safety**. Sponsored jointly by the National Safety Council's Campus Safety Association and SIU, the conference is designed for safety personnel, college administrators, personnel directors, and college and university personnel concerned with the over-all campus safety program and its implementation. For further information, write Daniel Webster, School and College Dept., National Safety Council, 425 N. Michigan Ave., Chicago 11, Ill.

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AD MULTOS ANNOS

★ BROTHER LEOPOLD JULIAN, F.S.C., visitor emeritus and BROTHER LAWRENCE EGBERT, F.S.C., celebrated their diamond and golden jubilee respectively on January 14, at Christian Brothers College, Memphis, Tenn.

★ BROTHER FRANCIS PATRICK, F.S.C., of St. Francis Vocational School, Eddington,

Pa., is observing his diamond jubilee year as a Christian Brother.

★ BISHOP WILLIAM L. ADRIAN of Nashville recently celebrated a triple anniversary of his 78th birthday, the 50th year of his ordination, and his 25th year as a bishop. He was ordained on April 16, 1911, and was consecrated a bishop on April 16, 1936.

★ REV. MAURICE M. FITZGERALD, C.S.P., director of the Archdiocesan Home Study School conducted by the Paulist Fathers, celebrated his silver jubilee anniversary, Feb. 12.

★ BROTHER CRISPIN MICHAEL of St. Joseph's High School, N. Y., marked his 60th

year in the Brothers of the Christian Schools, Feb. 12. He was, for many years, principal at Holy Name School, and St. Jerome's School, both in New York City.

★ MOTHER ST. JAMES, R.J.M., recently celebrated her golden jubilee as a member of the Congregation of Jesus and Mary. Mother entered the congregation's novitiate at Sillery, Quebec, in Jan., 1909, and pronounced her vows there on Feb. 15, 1911.

★ A religious of Jesus and Mary, MOTHER ST. MARC, of Our Lady of Lourdes Parish, marked the 50th anniversary of her profession, Feb. 22. Mother St. Mark taught music in Canada and in New England convents. She is still active in the teaching of singing and piano.

★ RT. REV. MSGR. NORBERT M. SHUMAKER, superintendent of schools of the Diocese of Toledo, is commemorating, during this year, the 40th anniversary of his ordination (May 21) and his 25th year as diocesan superintendent.

HONORS AND APPOINTMENTS

St. Augustine Award

WILLIAM R. MCANDREW, executive vice-president of NBC News, is the sixth winner of the St. Augustine Award, presented by Villanova University for "distinction in the field of communications journalism."

Teaching and Research Grant

REV. JOSEPH H. FICHTER, S.J., chairman of Loyola University's department of sociology, has been awarded a U. S. State Department teaching and research grant for a year's work in Santiago, Chile. The grant has made it possible for the sociologist to accept an invitation of two years standing from the head of the social science division of the University of Santiago to participate in its foreign educators' program.

Science Award to Educator

SISTER MARY VINCENT, Associate Professor of chemistry and physics, College of Notre Dame, has been awarded a second National Science Foundation Science Faculty fellowship to complete doctoral studies.

Educator Honored

Historian THOMAS P. NEILL of St. Louis University has been named a Knight of St. Gregory by Pope John XXIII.

Granted JSD Degree

The degree of Doctor of Juridical Science has been granted to REV. MARTIN McMANUS, dean of the University of San Diego school of law, by the New York University law school. It is the highest law degree that can be earned.

Awarded Fellowship

SISTER M. THERESA CLARE, O.S.F., has been awarded the Jean Lennox Kimmel Fellowship by the American Association of University Women for the period of July 1, 1961, to June 30, 1962. This award, carrying a stipend of \$2,500, will enable Sister Clare to complete her research and publish her doctoral dissertation at the University of Notre Dame. Sister Clare was released from her community teaching for the past three years to pursue studies for the Doctor of Philosophy degree in English literature at the Notre Dame graduate school. She is preparing a critical analysis of the Middle English lyrics of the

(Continued on page 62)

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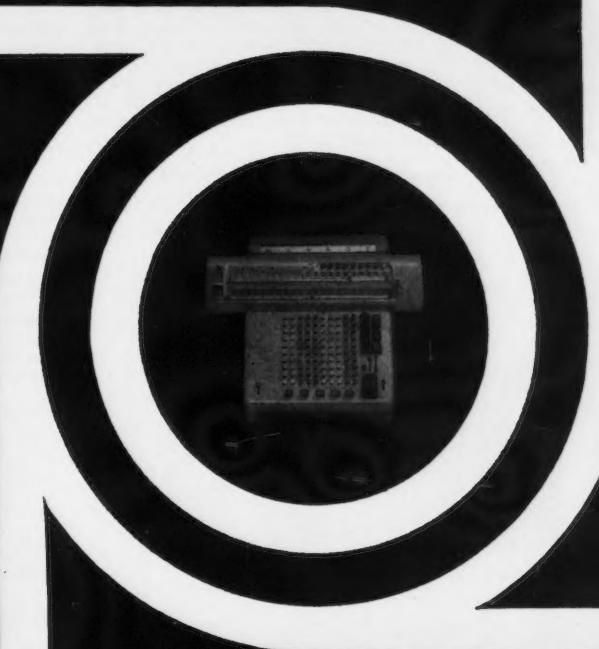
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NEWS

(Continued from page 60)

British Museum MS. Harley 2253. Sister Clare, in connection with her studies, will spend the summer abroad.

Prevention of Blindness Award

MISS MILDRED R. MOON, of Gary, Ind., has been selected as winner of the second annual Winifred Hathaway Award of the National Society for the Prevention of Blindness.

Miss Moon, a teacher of partially seeing children for some 30 years, directs instruction for such children in grades 1-12 at Gary, Ind. Last year she was chosen as

"partially seeing teacher of the year" in her own state.

Headquarters of the NSPB are at 1790 Broadway, New York 19, N. Y.

Biblical Scholar Joins Faculty

REV. DAVID M. STANLEY, S.J., a Biblical scholar, became the second priest on the faculty of the University of Iowa when he joined the staff of the school of religion. His appointment to the state school was made possible by a grant from the Danforth Foundation, which is dedicated to the promotion of the cause of religion in higher education.

Loyola Teacher Wins Fulbright

DR. JULIUS REZLER, associate professor

of social and industrial relations at Loyola university, has been granted a Fulbright scholarship by the State Department to lecture in India in 1961-62.

Named Midwest Provincial

MOTHER M. VERDA CLARE, C.S.C., president of the Cardinal Cushing College, Brookline, Mass., since 1954, has been appointed Midwest Provincial Superior of the Sisters of the Holy Cross.

Nun First Diplomat

SISTER M. FRANCISCO FERNANDES of the Medical Mission Sisters in Philadelphia has become the first Sister to be a diplomate of the American Board of Pathology. A diplomate is a physician certified as a qualified specialist.

College President Named

SISTER MADONNA, academic dean of Dunbarton College since 1951, has been appointed president of Cardinal Cushing College in Brookline, Mass. Sister Madonna has her master and doctor degrees from Yale University.

Xavier President Honored

REV. PAUL L. O'CONNOR, S.J., president of Xavier University, Cincinnati, was presented one of the 32 top Freedoms Foundation awards for helping bring about a greater understanding of the American way of life. He was given \$500 and a George Washington Medal for the best college campus program.

SIGNIFICANT BITS OF NEWS

A Diocesan Foundation

The Catholic Foundation of the Diocese of Wilmington has given some \$1,500,000 to parishes, during the past 30 years.

The Foundation was established in 1928 by Archbishop Edmond J. Fitz Maurice, now retired, when he was Bishop of Wilmington. At that time, \$778,984 was collected from parishes and individuals, including a first gift of \$500,000 from the late John J. Raskob.

Bishop Michael W. Hyle is president of the Foundation and William Raskob is vice-president. Other officers include three members of the clergy and two laymen.

New Diocesan High Schools

Six diocesan high schools are under construction in the Diocese of Brooklyn as a result of a recent diocesan campaign for funds. They are: Christ the King H.S., Ridgewood — Glendale, to be served by the Daughters of Wisdom and the Marist Brothers of the Schools; Bishop Reilly H.S., Fresh Meadows — Sisters of Charity of Halifax and Brothers of the Sacred Heart; Mater Christi H.S., Astoria — Sisters of Mercy (Brooklyn) and Christian Brothers; Bishop Kearney H.S., Bensonhurst — Sisters of St. Joseph; Nazareth H.S., Flatbush — Xaverian Brothers; Bishop Ford H.S., Park Slope — Marianist Brothers.

RELIGIOUS ORDERS

Makes World Their Convent

A small group of women in Cleveland, Ohio, are working steadily toward obtaining the status of a secular institute, a relatively new type of society in the Catholic Church.

Begun six years ago, the Regina Mundi (Queen of the Universe) group now in-

(Continued on page 64)



For high fidelity performance,
Highest Quality Protection

All-New Plastic Record Case —exclusive with **GAYLORD**

Music never looked so beautiful or circulated so safely. The convenience features and built-in quality of Gaylord's exclusive new Plastic Record Case add years of life and extra appeal to any record album.

Album cover slides neatly into front of the transparent vinyl sheath. No need to slit, tape or mount . . . and information on both sides of cover is fully visible. Record slips into lint-proof envelope that opens into the binding for safekeeping. Back is rigid pressboard encased in the protective vinyl sheath.

Cases are made for one, two or three records as shown above. Cover of extra strong 12-point vinyl slides smoothly for easy shelving.

Order a supply today!

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and album cover

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WEIGHT, CUTTER AND CRANK ASSEMBLY, GRAMS		
GEAR RING, TYPE	170.0	133.2
WALL ATTACHMENT		
WEIGHT, CONSTRUCTION SCREW HOLES	HEAVY, CAST METAL CASTING	152.5
GREATEST WIDTH, INCHES	HEAVY	
SELECTOR DIAL	4	LIGHT, PRESSED METAL CASTING
CRANK HANDLE KNOB	2-1/8	LIGHT
SELECTOR OPENINGS	2-13/16	2
OPERATION	NYLON PLASTIC	2
GENERAL WORKMANSHIP	PLASTIC	1-1/2
	5, VARIED	PRESSED METAL
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NEWS

(Continued from page 62)

cludes five women in nursing, social work, and the field of guidance. All of the members take vows of poverty, chastity, and obedience. The members of Regina Mundi, however, like members of some 14 secular institutes in the U. S. either enjoying full Church approval or awaiting it, make the world their convent. Now the diocese has to approve its work and then the Vatican must approve it before it becomes a secular institute, as such.

Sisterhood Gets First Member

The first member of a newly founded religious congregation professed her temporary vows, in New York. Bishop Vincent J. Hines of Norwich presided as Sister Mary Louis (Mangine) pronounced her vows, Jan. 16, in the Congregation of Our Lady Help of the Clergy. The congregation was founded by Father Norman J. St. Martin, pastor of St. Peter's.

Nun-Scholar Will Lecture

A nun-scholar will tour the country this year as a participant in the second visiting lecturers program of the American Anthropology association. Sister Mary Inez Hilger, O.S.B., of the College of St. Benedict in Minnesota, is the only nun taking part in the lecture program for outstanding scholars in anthropology.

Order Teaching in New Orleans

The year 1960 marked the opening of the second Oblate attempt at teaching in the Archdiocese of New Orleans. Nearly a century separates the two Oblate schools. The first was opened by the community in 1866. Three Sisters, accompanied by their superior, Mother Louise, arrived from Baltimore in February of that year to open a free school and orphan asylum. Handicapped by the struggle for funds, the school could not continue. The asylum closed in 1873. The present structure, completed in 1959, replaced the three old buildings used since 1950. The Sisters, with the aid of five lay teachers, constitute the faculty.

Marists Mark Jubilee

The Marists Brothers marked a diamond and silver jubilee Feb. 12, at their annual education conference at Archbishop Molloy High School, Jamaica, New York. Seventy-five years ago, the first Marists arrived in the United States, and 50 years ago, a United States province was established.

First Edmundite Brother

Brother Benedict pronounced his temporary vows in the Society of St. Edmund at St. Edmund's Novitiate, Enders Island, Conn., in February. He became the first teaching Brother candidate in the history of the Edmundite community to pronounce his vows. He will be assigned to the novitiate until he begins his studies at St. Michael's College, Winooski, Vt., a liberal arts college for men conducted by the Edmundite Fathers.

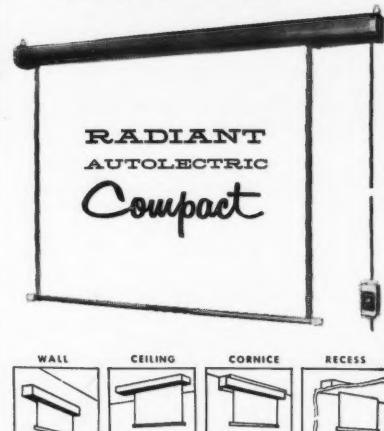
EDUCATIONAL MEETINGS

Institute for Business Educators

The National Biennial Institute for Business Educators, sponsored by the Northeast Unit of the Catholic Business Educa-

(Continued on page 65)

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NEWS

(Continued from page

tion Association, will be held at Boston College, June 14-22, 1961.

Keynote speakers will include: Rev. Charles Donovan, S.J., dean of the school of education at Boston College; Rev. J. Luke Lennon, O.P., dean of Province College; Brother Leo J. Ryan, C.S.V., national president of CBEA and director of continuing education at Marquette University; John Carty, director of business education for the Boston public schools; and James L. Hayes, dean of the school of business administration at Duquesne University.

Subjects to be presented by experts include: clerical practice, production typing, economics, business law, curriculum, secretarial practice, business ethics, office practice, economic geography, bookkeeping, metropolitan problems, and shorthand.

The latest equipment, books, and supplies for business education in colleges and high schools will be exhibited on June 15 and 16 and on June 19 and 20.

Reservations for Sisters and laywomen will be made at Newton College of the Sacred Heart. All male registrants will be housed at Boston College dormitories. Room with breakfast and supper, for the entire program, will not exceed \$30 for the week. For further reservation information, write to: Sister M. Magdalene, S.S.N.D., Mission High School for Girls, 69 Allegany St., Roxbury 19, Mass. Regarding the program, write to: Mary C. O'Toole, General Chairman, Boston College School of Education, Chestnut Hill 67, Mass.

S.S.N.D. Conference Set

School Sisters of Notre Dame will hold their seventh annual education conference, August 13 to 15, at the College of Notre Dame, in Baltimore. The theme will be "Personality Patterns and Religious Life."

There are about 14,000 School Sisters of Notre Dame serving in 16 countries. More than 6500 of these are in provinces in the U. S., and Canada. The community has schools in 33 states and four Canadian provinces. These provide for the education of nearly 275,000 children and young adults.

COLLEGES AND UNIVERSITIES

Universities Receive Grants

The University of Notre Dame is among four universities given Ford Foundation grants to help them make international teaching and research a permanent part of their programs. Notre Dame received a \$265,000 grant for support of its Soviet and east European program. Other grants went to Chicago, Pennsylvania, and Northwestern Universities. The grants to the four total \$7,965,000.

University Division Closes

Seton Hall University will close its Jersey City division by July 1. The main campus is in South Orange. The decision to close stemmed from expansion plans for the university's division in Newark, which is nearer the home campus.

Junior College Opened

The Sisters of St. John the Baptist, who staff schools in the Archdiocese of New

(Continued on page 66)



How Do You Judge Real Value In A Teaching Microscope?

New microscopes represent a major investment for any school. As an administrator or board member, what factors should you consider before approving a purchase requisition?

You must consider price. But it can't be your sole criterion for value! Your school will buy microscopes perhaps once in a generation. A "bargain-priced" microscope may not have the quality it takes to give a full generation of dependable service. You must look beyond price to performance, to the manufacturer and to his dealer.

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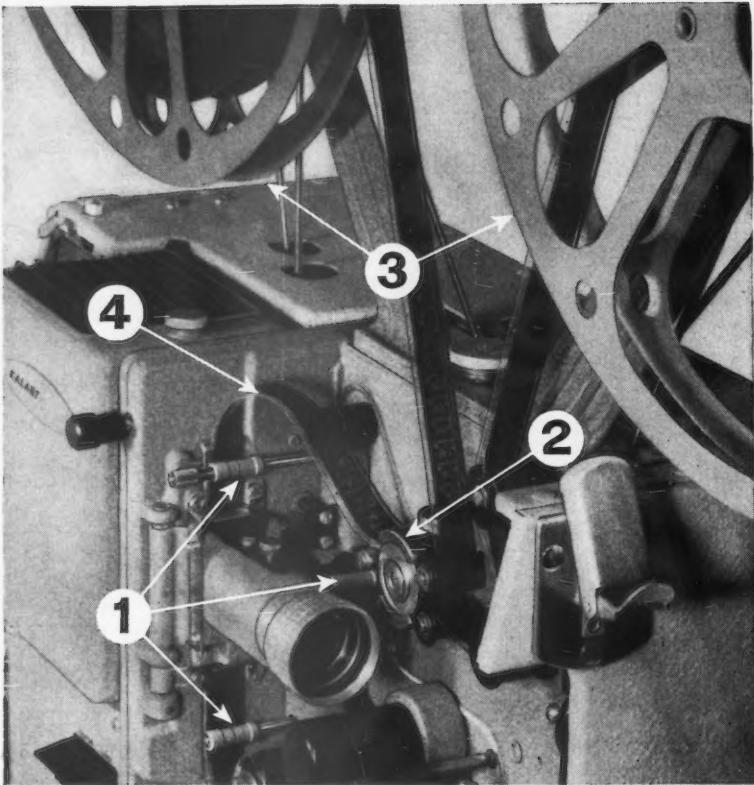
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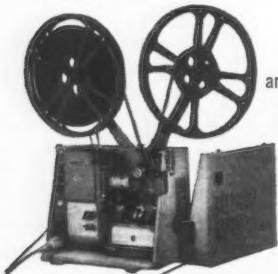
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1 Look for safety film trips. Film costs money, and nothing offers greater protection against film damage than Victor's Safety Film Trips. Three trips, one at each loop, stop the projector instantly and automatically in film emergencies. Kalart/Victor is the *only* projector to feature Safety Film Trips.

2 Drive sprocket is important. Kalart/Victor projectors have a single large drive sprocket instead of multiple sprockets. This way, film stress is minimal since only one sprocket feeds film into and out of the projector.

3 Check location of reels. With reels mounted on top of the projector, threading and rewinding are easy, and any level surface may be used for projector setup. Kalart/Victor has always featured top-mounted reels.

4 Ask about the offset loop. This is a basic Kalart/Victor design feature. Without it, the above three features could not be built into the projector. In addition, the offset loop makes possible simplified 3-step color-coded threading. It eliminates picture weave with natural side tension at the film gate.



Victor materials and equipment are approved for purchase under the National Defense Education Act.

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VICTOR ANIMATOGRAPH CORP., DIV. OF KALART, PLAINVILLE, CONN.
Dept. 319

NEWS

(Continued from page 65)

York and surrounding areas, have established a junior college situated on the Morgan Island Estates, Glen Cove, adjacent to the Novitiate quarters. Alfonso Maria Fusco Institute answers the desire to emphasize a well rounded education of all religious.

Grant to Loyola

A grant of \$7365 was awarded by the National Science Foundation, to Loyola University for undergraduate research in solid-state physics. The grant will finance research projects by undergraduate physics students working either individually under established scientist or under the scientists as members of research teams at the Jesuit institution.

La Salle Awarded Grant

La Salle College has been awarded a National Science Foundation special project grant for a summer training program for outstanding high school science students.

2 Major Seminaries Join C. U.

Two more major seminaries have become affiliated with the school of sacred theology of the Catholic University of America. They are Holy Name College of the Order of Friars Minor (Franciscans), Washington, D. C., and St. John Vianney's Major Seminary, Bloomingdale, Ohio, in the Diocese of Steubenville.

CONTESTS

1961 Singer Sewing Contest

Registrations for the 1961 contest opened on April 17, and will be accepted till August 12. Prizes include sewing machines, cash, travel, etc., for winners in various age groups of girls from 10 to 21. For details, apply at any local Singer Sewing Center.

Cash for Old Gym Suits

Check your attic for a girls' gym suit antedating 1910. It may be worth \$100 cash, as the first prize offered by E. R. Moore, Co., Chicago 13, Ill., to physical education teachers in quest of costumes for the museum of old gym suits. Moore Company officials say the first costumes designed specifically for gym use date back only to about 1880.

Cash for College

Ralston Purina Company has announced a contest which will offer 50 winners a paid-up-at-age-18 \$2000 life insurance policy. To be eligible, entrants must complete the following statement in 25 words or less: "I think a career as is important because"

Entry blanks are available from April 3 to July 15 in grocery stores and supermarkets.

REQUIESCENT IN PACE

• REV. TERENCE L. CONNOLY, S.J., a Jesuit for 52 years, died, March 24, at Newton, Mass., at the age of 72. He was a member of the faculty of Boston College for 32 years.

• SISTER VIRGINIA BREAUX, O.CARM., former superior of two convents, died, February 26, in New Orleans, at the age of 89. She had been a Sister of Mt. Carmel for 71 years.

(Continued on page 68)

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NEWS

(Continued from page 66)

• SISTER M. CASIMIR, O.F.M., died at Holy Family Hospital, Manitowoc, Wis., in March, at the age of 84. Sister Casimir celebrated her 70th anniversary in religion in June, 1960. She had taught in the parochial schools at Lindsay and West Point, Neb., in the Diocese of Omaha.

• REV. JAMES E. QUINN, of Montpelier, Ind., former editor of the Lafayette-in-Indiana edition of *Our Sunday Visitor*, died, March 2.

• REV. JOSEPH S. HOGAN, S.J., professor of philosophy and alumni moderator at St. Joseph's College, died March 4, at Philadelphia, Pa., after a nine months' illness. Father Hogan was in his 60th year as a member of the Society of Jesus.

• SISTER M. DOMINICA MULLEN, R.S.M., of the

faculty of St. Xavier College, Chicago, Ill., died, February 26. Sister Dominica, formerly principal of Mercy High School, Milwaukee, Wis., was assigned as a professor of Philosophy to St. Xavier College in 1941.

• SISTER M. REDEMPTE, B.V.M., who for 18 years served as first general councilor of her order, died, February 18, after an illness of several years.

• REV. BRUNO HAGSPIEL, S.V.D., died, February 14, eight days after the 51st anniversary of his ordination to the priesthood. Father Hagspiel visited all of the foreign missions of the Society of the Divine Word and wrote a five-volume work, *Along the Mission Trails*, about his experiences. He was founder of the Catholic Students' Mission Crusade.

• SISTER M. ILDEPHONSUS, I.H.M., died, February 2, after 72 years as a religious. She spent most of her time in the schools of the Philadelphia Archdiocese.

• SISTER M. MARCELLIAN, I.H.M., died, February 5. During most of her 60 years of religious life, she taught music. For the past several years, she had been confined to the infirmary at Philadelphia.

• SISTER R. JOSEPH KELLY, S.C., died, March 1, at Newark, N. J., after a long illness. Following her novitiate, she taught elementary grades.

• Pontifical requiem Mass has been offered for REV. EDMUND D. BENARD, S.J., of the school of sacred theology at the Catholic University of America. Father Benard was ordained June 7, 1941. He joined the faculty of the Catholic University in October, 1943, and had been dean of the school of sacred theology since December 1, 1959.

• MOTHER M. VERONIQUE, 70, first assistant to the superior-general of the Sisters of the Holy Cross, died, February 15. In 1933, Sister Veronique was appointed superior and president of the College of St. Mary, at Utah. She became first assistant to the superior-general of Sisters of the Holy Cross in 1949.

• VERY REV. LAWRENCE A. YESKE, S.M., former provincial of the Cincinnati province of the Society of Mary, died at the University of Dayton, November 25, 1960, at the age of 80. From 1947 to shortly before his death he was mission procurator for his province.

• BROTHER ALOYSIUS KREIPL, S.M., died at the Marianist novitiate in Marcy, N. Y., December 2, 1960. Brother Kreipl had spent 61 years in religious life. He was prefect of novices from 1933 to 1935.

• REV. C. JUSTIN HANLEY, S.J., professor of theology at Canisius College, Buffalo, N. Y., died, March 5, at the age of 52.

• SISTER M. LUDIA, F.S.S.J., died, February 9, at Hamburg, N. Y., age 63. During her 45 years as a member of the Franciscan Sisters of St. Joseph, she taught in parish schools in Buffalo, Rochester, and Auburn, N. Y., and in Milwaukee, Wis., and Detroit, Mich.

• BROTHER ALPHENS JAMES, F.S.C., of Lincoln Hall, Lincolndale, N. Y., died, March 9, at the age of 84. He was director of the provincial house of the Brothers of the Christian Schools in New York City from 1928 to 1954, after serving as principal for several schools.

• SISTER RAPHAEL McELLEN, S.P., died at St. Mary-of-the-Woods, Ind., on February 28, after a 17-year illness. Rev. Charles Ronan, S.J., a cousin of the deceased, offered the requiem Mass. Prior to her illness, Sister Raphael had spent 25 years as an elementary teacher serving at St. Joseph's, St. Patrick's, and Cathedral schools in Indianapolis.

• SISTER M. ALPHONSUS, I.H.M., died, February 12, at Scranton, Pa. She had been director of art at Marywood College, and principal of St. Matthew's School, Stroudsburg, Pa. She also had been in recent years superior of the Marion Convent, Scranton, Pa.

• SISTER M. BERNARD, M.S.B.T., died on February 7, in her 77th year. Sister Bernard became blind at the age of 12. She entered the Missionary Servants of the Blessed Trinity in 1919, in Alabama.

• Sister M. EDWARDA, S.C., died on February 7, at Trenton, N. J., after a long illness. She taught the primary grades in several schools in northern New Jersey. She had been stationed at the motherhouse since 1947.

• Former teacher in Chicagoland schools, SISTER M. GERALDINE, O.P., died, February 16, at Dubuque, Iowa, in the 62nd year of her religious profession. Her assignments included schools in Milwaukee, Wis.; Omaha, Neb.; and Peoria, Ill.

• SISTER M. CLOTILDA, S.C.J., died February 1, at the Baden motherhouse in Pittsburgh, Pa., after a long illness. Sister Clotilda spent most of her religious life in the domestic department of the former St. Joseph Infant Home in Edensburg and in several of the convents of her community.

(Concluded on page 70)



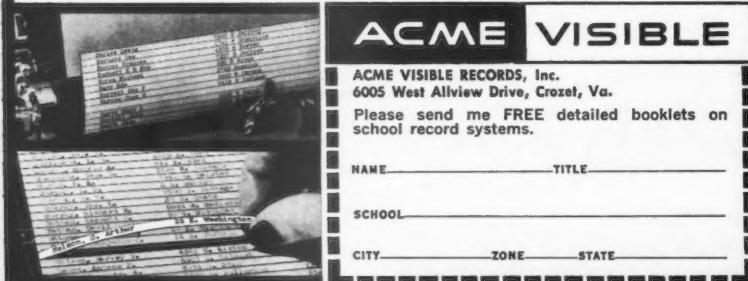
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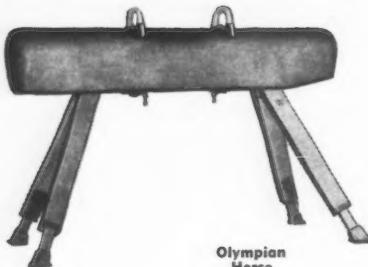
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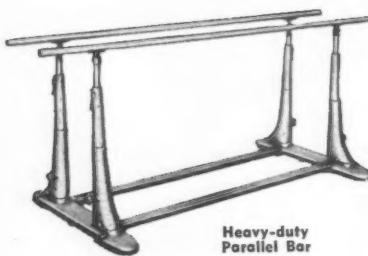
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NEWS

(Concluded from page 68)

• MOTHER M. CLARE, C.S.C., Midwest provincial superior of her order since 1955, died January 30, at South Bend, Indiana. She also taught at schools in Idaho and Indiana. She guided extensive building programs in the hospitals and schools of the province.

• SISTER M. HILDEGARDE, C.S.J., Chicago, Ill., died in February, after celebrating her golden jubilee, February 2, 1951. She taught at Nazareth Academy at Concordia, Kans., and later served at St. Joseph's Hospital, Belvidere, Ill.

• MOTHER C. REED, R.S.C.J., died, February 14, at Chicago, Ill., at the age of 101 in the 74th year of her religious life. After retiring from teaching at the age of 95, Mother Cecilia continued daily active duties despite her advanced age.

• SISTER CELESTINE, P.S.D.P., died at Pawtucket, R. I., February 14, after a stay at the Home for the Aged for the past 18 years.

• SISTER A. MARIE, O.P., who taught at one time at St. Rose School, Haddon Heights, N. J., died, February 6. She received her higher education at Fordham University and Villanova University. Her assignments remained on the east coast.

• SISTER M. MADDEN, R.S.M., who spent almost her entire religious life teaching music, died, February 1, after a month's illness. She taught at St. Anne's Academy and Immaculate Conception School, both of Fort Smith, Ark.

• BROTHER ALPHEUS JAMES of the Brothers of the Christian Schools, director of the provincial house of the Brothers in New York from 1928 to 1954, died, March 9, at New York. Brother James had been principal of several schools in New York City, including Immaculate Conception, St. Peter's, St. Mary's, and the Carmelite School.

• SISTER M. OMER, O.P., died at St. Dominic Villa, Dubuque, Iowa, January 15, in the 66th year of her religious life. Sister Omer taught for 15 years at Bethlehem Academy, Faribault. Her other assignments included schools in Illinois, Nebraska, Wisconsin, and Wyoming.

• SISTER M. DONATA, O.P., died at Visitation Convent, Chicago, January 18, in the 51st year of her religious profession. Sister Donata taught at schools in Chicago, Minneapolis, and Madison. In the last city she served as superior.

• REV. R. E. BAUMGARTNER, O.S.B., Newark, N. J., former pastor of Blessed Sacrament and Sacred Heart Churches and a member of the Benedictine Order for 54 years, died, March 26, at the age of 80. He was on the faculty of St. Anselm's College for five years, and taught Latin and Romance languages.

• BROTHER A. RAPHAEL, F.S.C., head of the history department of St. Joseph's High School, West New York, N. J., died, March 28, at the age of 51. He graduated from the Catholic University of America in 1932 and received a master's degree in education at Manhattan College in 1946.

• REV. WILLIAM J. FINN, C.S.P., the founder of the Paulist Choristers of Chicago and the Paulist Choristers of New York, died on March 20 in Lawrence Hospital, Bronxville, N. Y., at the age of 79.

• SISTER M. ALBINA, O.P., of St. Martin's Convent, New York, died February 24, after a two months' illness. Sister Albina served as a teacher, principal, and superior.

• SISTER M. SERENA, S.P., died, February 23. Sister Serena was a teacher of high school commercial subjects at Holy Cross, Indianapolis, Ind. Her last assignment was at Providence High School, Joliet, Ill.

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New Books

The Rewarding Path

By Malcolm MacNeil. Cloth, 177 pp., \$3.75. Christopher Publishing House, Boston 20, Mass.

This is a true story of the author's ladder to success in the business world. With his ability to meet and inspire people's confidence, and other attributes, he eventually attains a considerable measure of success. An inspirational book, which would be enjoyable and fruitful reading for young and old.

Subscription Books Bulletin Reviews, 1956-60

Cloth, 217 pp., \$5. American Library Association, Chicago 11, Ill.

This book is a reprint of the 99 reviews of subscription and other reference books from September, 1956, to July, 1960. It includes reviews which help the readers to select good books, and avoid poor ones.

Homer The Odyssey

Translated by Robert Fitzgerald. Cloth, 474 pp., \$4.95. Doubleday & Co., Inc., New York 22, N. Y.

In order to clarify the reason why *The Odyssey* was for the pagan Greeks the equivalent of our Bible, the author found it necessary to make a translation which would transmit the ideas possibly missed in the original poetry. Now readers have an opportunity to know the impact of *The Odyssey* without knowing the original language in which the epic was originally composed.

Reading Guidance for the Gifted

By Lillian L. Batchelor. Paper, 145 pp., \$3. Immaculate Heart College Library, Los Angeles, 28, Calif.

Educational directors of programs for talented children as well as other individuals interested in the gifted child will read this book with enthusiasm. Various topics are discussed such as, identifying the gifted pupil, how to guide him, student programs for the gifted, and the role of the parent in reading guidance. It conveys points which will be helpful to those who wish to make the best use of reading as a powerful tool in formal education, and in continuing self-education of the gifted.

We Have Been Friends Together: Memoirs of Raissa Maritain

Translated by Julie Kernan. Paper, 392 pp., \$1.25. Doubleday & Co., Inc., Garden City, N. Y.

Here is a collection of episodes narratively composed to relate the treasured human and divine values of free intelligence. It includes a circle of intelligent figures of France, such as, Charles Peguy, Felix Le Dantec, Charles Rouault, and others.

Also included in these memoirs, is the celebrated account of a gifted woman's journey toward, and adventures in, grace. A Catholic convert, Raissa Maritain successfully conveys her strong and stable beliefs in Catholicism.

(Continued on page 72)

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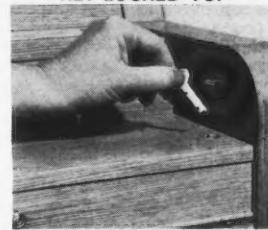


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NEW BOOKS

(Continued from page 71)

Meditations on the Old Testament

By Gaston Brillet. Translated by Jane Wynne Saul. Cloth, 274 pp., \$3.75. Desclee Co., Inc., New York 7, N. Y.

This series of short meditations on the Old Testament is comprised of four volumes: The Narrative, the Psalms, Prophecy, and Wisdom, respectively. The author orients the material so that the reader is prepared for the meditation itself. Then the author leaves him to his adoration and conversation with God. Through meditation and speech, this book will enable everyone to rediscover the riches of the Bible.

Science Study Series

Paper, 95 cents each, Doubleday & Co., Inc., New York 23, N. Y.

This series is part of a new program for the teaching and study of physics. These authoritative and readable science books include: *Echoes of Bats and Men*, by Donald R. Griffin; *Magnets: The Education of a Physicist*, by Francis Bitter; *Soap Bubbles*, by C. V. Boys; and *How Old Is the Earth?*, by Patrick M. Hurley.

The Dark Disciple

By Russell B. Shaw. Cloth, 306 pp., \$3.95. Doubleday & Co., Inc., Garden City, N. Y.

Here is a story of a religious fanatic. A young college boy is assured that he can convert whomever he wishes.

The Beginning Gardener

By Katherine N. Cutler. Cloth, 173 pp., \$2.95. M. Barrows & Co., Inc., New York 16, N. Y.

Here is a guide of basic information on gardening. Discussions on how to prepare and grow your own garden are detailed and complete. It gives easy-to-follow suggestions for gardening projects, and describes the many types of special gardens one can plant.

The Book of Scientific Study

By D. M. Turner. Paper, 302 pp., \$1.75. Barnes & Noble, Inc., New York 3, N. Y.

A basic book of knowledge on how science has aided human welfare. The author dissociates history from experimental teaching, and gives separate instruction in the history of science rather than to combine history and science. It traces the evolution of modern science from the first experiments in chemistry to the most recent advances in medicine.

Dictionary of Spoken Spanish

Paper, 536 pp., \$1.95. Garden City Books, Garden City, N. Y.

A Spanish-English, English-Spanish dictionary of some 18,000 commonly used, practical words, phrases, and sentences with supplements of pronunciation, grammar, geography, and foods. A valuable book for the student, traveler, teacher, and businessman.

General Business for Everyday Living

By Ray G. Price, Vernon A. Musselman, and Edwin E. Weeks, Jr. Cloth, 499 pp. Gregg Publishing Div., McGraw-Hill Book Co., Inc., New York 36, N. Y.

Here is a book, consisting of 12 units, which is directed to the student to help develop a wholesome concept and accurate knowledge of how our business system operates. Each unit opens with a short preview, pictorially illustrated, giving the theme of the unit. Important words are italicized, and the glossary at the back of the book includes all these terms and their definitions. Ideal for a general business course.

Tiger by the Tail

By Alan E. Nourse. Cloth, 184 pp., \$3.50. David McKay Co., Inc., New York 18, N. Y.

Included in this book are also other science fiction stories, ranging from a fearful journey across the scorching bright side of the planet, Mercury, to a disastrous mining operation in the Venusian mud. Some stories are humorous, some are exciting, and some are charged with suspense. All comprise enjoyable reading for adults and young adults.

Three Dramas of American Realism

Paper, 312 pp., 60 cents. Edited by Joseph E. Mersand. Washington Square Press, New York, N. Y.

Here are three thought-provoking plays, with characters in them who will live in your memory long after you read about them. *Idiot's Delight*, by Robert E. Sherwood, *Street Scene*, by Elmer L. Rice, and *The Time of Your Life*, by William Saroyan, are plays of whimsical, imaginative, and triumphant plots, which would be enjoyed by adult readers.

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(Continued on page 74)



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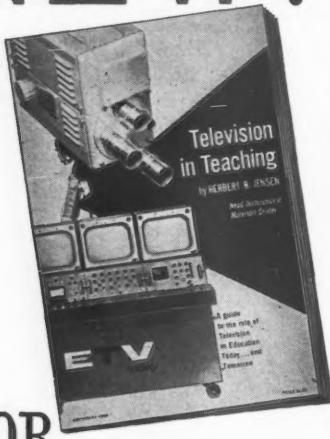
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NEW BOOKS

(Continued from page 72)

published by Doubleday & Co., Garden City, N. Y., is complete and unabridged.

The White Fathers, by Glenn D. Kittler, 318 pp., 95 cents. *We Die Standing Up*, by Dom Hubert van Zeller, O.S.B., 160 pp., 65 cents. *The Third Revolution: Psychiatry and Religion*, by Karl Stern, 199 pp., 75 cents. *The Divine Pity*, by Gerald Vann, O.P., 189 pp., 75 cents. *Stage of Fools*, by Charles A. Brady, 351 pp., 95 cents. *Saint Among Savages: Life of Isaac Jogues*, by Francis Talbot, S.J., 522 pp., \$1.45.

God's Infinite Mercy

By Julian Chroszczowski. Paper, 140 pp., \$2. The Marian Fathers, Mercy of God Apostolate, Stockbridge, Mass.

The author develops his theme, "the mercy of the Lord is from eternity unto eternity," (Ps. cii) by showing how all creation is an expression of infinite mercy, how mercy is at the foundation of Christ's Passion and man's redemption, and how every moment in the life of the Christian is dependent upon the divine mercy. This book will provide much food for meditation and prayer.

Geometry for Primary Grades (Book 1)

By Newton Hawley & Patrick Suppes. Paper, 128 pp. 11 by 8½ in. Teacher's Manual for Book 1, 48 pp. Holden-Day, Inc., 728 Montgomery St., San Francisco, Calif.

This simple introduction to points, straight lines, circles, and fundamental vocabulary of geometry is intended for approximately the second or third grade. It is not just for "bright" pupils, but for the whole class. The tools needed are a sharp pencil, a straightedge, and an accurate compass. The children's book is a workbook; the teacher's manual presents the few cautions and directions needed for successful use of the lessons.

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The publishers offer this as the first of a four-book series and invite inquiries concerning the other books planned for future publication.

An Introduction to a Catholic Catechism

By Hubert Fisher. Paper, 169 pp. Herder & Herder, Freiburg, Germany.

The concepts, usage, and aims of the Catholic Catechism are thoroughly discussed in this book. Ideal for teachers planning to teach pupils the Catechism.

Wonder Worker: The Story of Electricity

By Walter Buehr. Cloth, 96 pp., \$3. William Morrow & Co., Inc., New York 16, N. Y.

How many of us really know what electricity is? The author tells of its history, from the discovery of its existence five and a half centuries before Christ, to the creation of the powerful atomic plants of today.

Wonders of Rocks and Minerals

By Richard M. Pearl. Cloth, 63 pp., \$2.95. Dodd Mead & Co., New York 16, N. Y.

Here is an ideal book for the young

collector and beginning student of rocks and minerals. The kinds and classifications of these substances, places where they occur, how to study them, and ways to build a collection, are covered. This book is clearly written, and applicable to the upper grade school and beginning high school students.

NEWS FROM PUBLISHERS

Collier's Encyclopedia — 1961

The 1961 edition of *Collier's Encyclopedia* came off the press on March 6, 1961.

(Concluded on page 75)

*The
Most Beautiful
Religious Greetings
Christmas has ever
known.*



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NEWS

(Concluded from page 74)

The press had been held open in order to include authentic information and figures of the presidential election and the completion of the 1960 national census.

The 1961 edition contains 140 new pages, 225 new or revised articles, and some 250 new illustrations. Among the new and recent contributors is President John F. Kennedy, whose article on "Lucius Lamar, U. S. Senator from 1876 to 1885," appeared for the first time in the 1960 edition.

There are new articles on the African developments, on space exploration, and on international banks. There is a 33-page study of the Constitution of the United States and a 5600-word explanation of how a bill becomes a law.

Publishers of *Collier's Encyclopedia* are P. F. Collier, Inc. (a division of Crowell-Collier Pub. Co.), 640 Fifth Ave., New York 19, N. Y.

Encyclopaedia Britannica — 1961

The 1961 edition of *Encyclopaedia Britannica* contains 1956 completely new articles, and more than 10,000 articles received major or minor revision.

One of the new articles is "Student Aid," written by Walter J. Greenleaf, consultant in guidance, U. S. Office of Education. In addition to scholarships, which usually cover only tuition, there are loan systems of individual colleges, government loans, and student loans from many private sources.

An important feature of *Encyclopaedia Britannica* is its annual *Book of the Year*. A major item in the 1961 *Book of the Year* is the 60,000-word report, "The Voice of Latin America," by former Senator William Benton, the publisher of *Encyclopaedia Britannica*. Benton and Adlai E. Stevenson together visited 12 Latin American countries in 1960.

Mr. Benton says that "Fidel Castro appears determined that there shall be more Cubas in Latin America." The author proceeds to offer proposals of political, economic, and educational aid which seem to be demanded from the United States. These, he explains, will be far less costly than would be the conquest of our neighbors by Communism.

Address: *Encyclopaedia Britannica*, 425 North Michigan Ave., Chicago 11, Ill.

Compton's Pictured Encyclopedia — 1961

The 1961 *Compton's Pictured Encyclopedia* includes 1050 articles that have been added, revised, or rewritten; 2109 new pictures, maps, graphs, and drawings; 3488 new, rewritten, or revised pages.

The new edition has 38 articles (169 pages) on aerospace; 10 new articles on Southeast Asia, including articles on Laos and Thailand; new articles on economics, archaeology, and agriculture.

An important feature of *Compton's Encyclopedia* is the complete fast-finding index in each of its 15 volumes.

Compton's Encyclopedia is published by F. E. Compton & Co., 1000 N. Dearborn St., Chicago 10, Ill., and is edited by Dr. Charles A. Ford. Recently, ownership of F. E. Compton & Co. was purchased by *Encyclopaedia Britannica*, Inc., but there will be no change in publication, name, and distribution of *Compton's Pictured Encyclopedia* which is not competitive with the larger adult reference work.

Now...a complete NEW line of Halsey Taylor fixtures ♦

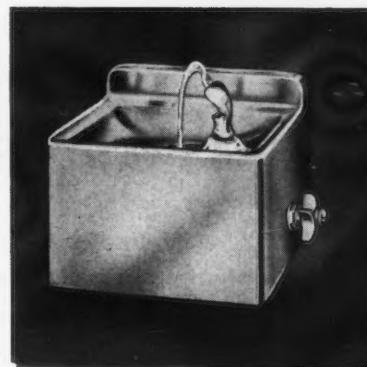


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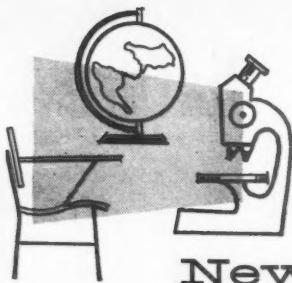
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a book sloped 45 degrees than one flat on the desk. It promises the student less fatigue, better posture, and improved handwriting. The nickel-plated steel rack, folds flat and can be easily stored in a desk. Special quantity prices are available from the manufacturer, Million Mfg. Co., Santa Barbara, Calif.

(For Further Details Circle Index Code 0139)

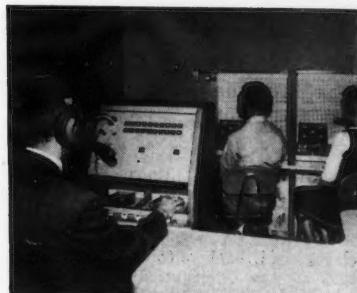
SLIDE RULE AND PENCIL

Alvin & Co., Inc., Windsor, Conn., has developed a combination slide rule and mechanical drawing pencil. The "Jeff-Ette" slide rule has A, B, C, and D scales on its face for figuring multiplications, divisions, squares, and square roots. The "Jeff-Ette" is also a 6 in. mechanical drawing pencil. This slide-rule-pencil combination, designed for easy handling, comes complete with leatherette sheath.

(For Further Details Circle Index Code 0140)

TRANSISTOR LANGUAGE LAB

A language laboratory designed to minimize the teacher's mechanical problems of control, has been developed by General



Need No Heavy Wiring

Electronic Control, Inc., Minneapolis 20, Minn. The Electronic system is completely transistorized and needs no special wiring. A teacher's console and 30 students booths can be simply plugged into any 110-volt outlet. It uses heavy-duty mylar tape in instant-loading and automatic threading cartridges. Teacher controls are simple pushbuttons with silent light signals. Send for full details.

(For Further Details Circle Index Code 0141)

(Continued on page 78)

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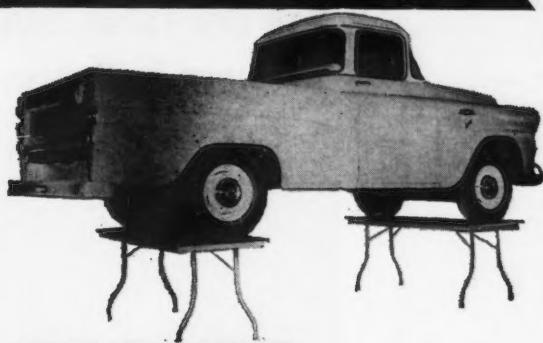
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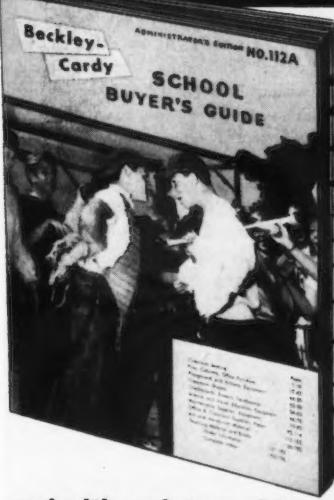
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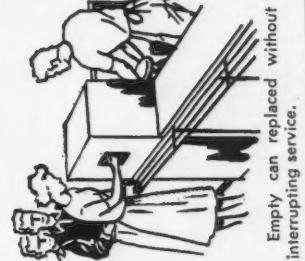
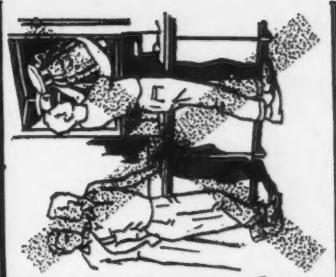
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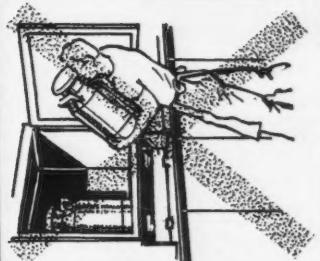
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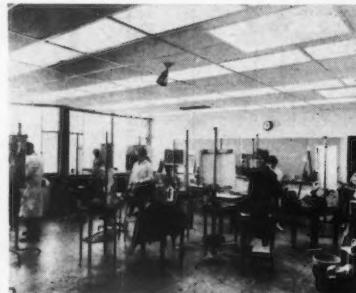
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THE AMERICAN CRAYON COMPANY
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New Supplies

(Continued from page 76)

VERTICAL EASEL

Professor Frederick Shane of the Missouri University Art Department, has designed an easel of heavy gauge steel with



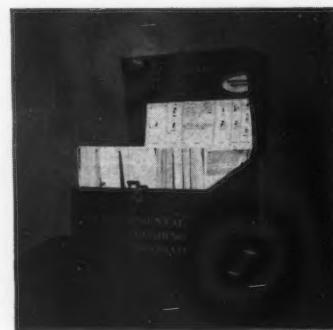
Rigid Construction

welded joints. It is rigid, vertical, and unadjustable to prevent the student from changing the plane of his work area, which may cause glare and distort color values. Easily stacked for storage, the easel is fabricated by Riback Industries, Columbia, Mo.

(For Further Details Circle Index Code 0142)

READING SKILL FILE

A self-contained, complete Developmental Reading Program is offered by the Reading Laboratory, Inc., New York 36, N. Y. Called the DR Skill File, it includes all materials necessary to operate a developmental reading program in a school. Covering grade levels six to 13, with material drawn from textbooks used in schools throughout the nation, the DR Skill File can be



For Grades 6 to 13

integrated into existing curricula. The file is packaged in a naughahyde-covered carrying case. The firm is sponsoring a summer series of three-day workshops in 20 cities to train educators in the use of these materials.

(For Further Details Circle Index Code 0143)

SLIDE RULE SHOWS COLORS

The Balinkin-Dwight Filtergraph, a versatile subtractive color slide rule demonstrates the components of different colors. It can be obtained from the Central

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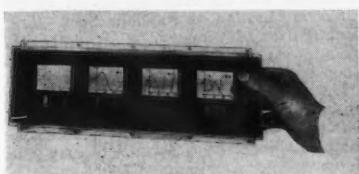
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Scientific Co., a division of Cenco Instruments Co., Chicago 13, Ill. This teaching device is applicable to physics demonstra-



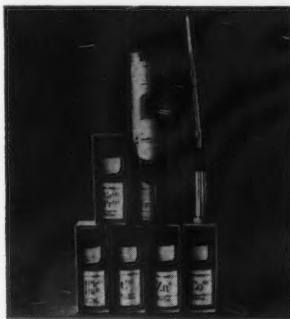
For Physics Classes

tions and lectures at the high school and college level. The Filtergraph consists of a stationary holder with four filters, four corresponding color-coded spectrographic diagrams, and a slide that moves within the holder. Any combination of individual filters on the slide and stationary holder can be quickly arranged. The slide rule also fits into a standard lantern slide projector for use in large lecture rooms.

(For Further Details Circle Index Code 0144)

ISOTOPE KIT

Nuclear-Chicago Corp., Des Plaines, Ill., offers a kit of five commonly used radioisotopes. This kit can be purchased without



No License Needed

a license from the Atomic Energy Commission. Called the Model RNS-110 Radionuclide Set, it consists of the following isotopes: Lead-210 — Bismuth-210, Cobalt-60, Cerium-144 — Praseodymium-144, Zinc-65, and Carbon-14. The kit also contains a tube of 100 aluminum sample pans, two micropipettes, a Clay Adams syringe, and instructor's manual. The availability of license-exempt isotopes should enable high schools and colleges to use radiotracers in chemistry, biology and physics classes. Send for details.

(For Further Details Circle Index Code 0145)

TEACHER'S MARKING

Designed specifically for teachers, the new School Grader desk ball pens in blue or red ink is offered by the Eberhard Faber Pencil Co., Wilkes-Barre, Pa. Writing in a broad, vivid line, the pens may be used for marking papers. Extra long ink cartridges take up 88 per cent of the pen's length. Packed one dozen to a box; six dozen to a carton.

(For Further Details Circle Index Code 0146)

TRANSISTOR ELECTRONICS KIT

Seven educational project kits by the General Electric Co., Utica, N. Y., are designed to teach the basic principles of transistor electronics. The kits range from a basic transistor lab, to a project analog computer. An instructor's manual accompanies each kit. Together, the manuals constitute a basic technical library in transistor electronics. These "learn-by-doing" kits also include an electricity lab, an advanced electronics lab, a project transistor radio, a project transmitter, and a project intercom. Send for details.

(For Further Details Circle Index Code 0147)

RECORDING ACCESSORY

Rheem Califone Corp., Hollywood, Calif., has added Califone Magnetic Tape to its line of recording accessories. Features of this tape include full range frequency response, low print-through, and freedom from distortion. There are ten Califone acetate or mylar-base magnetic tapes to meet the high-fidelity recording requirements in education and industry. Write for additional information.

(For Further Details Circle Index Code 0148)

(Continued on page 80)

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New Supplies

(Continued from page 79)

LOW-COST TYPEWRITER

Twelve extra features have been included in a new, low-cost portable typewriter by Remington Rand, a division of Sperry



In Several Colors

Rand Corp., New York City. The Monarch portable comes with a choice of pica or elite type, in six colors, including jade, pearl, sapphire and coral. Some new features are: single key-set tabulator, two-color ribbon and stencil control, erasure table, variable line spacer, and its light weight, only 15½ lb. The machine comes complete with a zippered, simulated leather carrying case and a touch-typing manual.

(For Further Details Circle Index Code 0149)

ALUMINUM CLASSROOM WINDOW

A new aluminum window for school classroom use has been announced by the Truscon Division of Republic Steel Corp., Youngstown 1, Ohio. The window consists of a large stationary window with four bottom ventilator panels. The manufacturer states it is lower in first cost than conventional glass block and ribbon window construction, and maintenance problems are reduced because of easy glass replacement. Aluminum Classroom Window, Series 900-P, is fabricated from extruded aluminum alloy bars, and weatherstripped with vinyl plastic. Hardware is polished white bronze. Sizes range from 6 ft. 9 in. to 8 ft. 9 in. in height, and from 3 ft. 4½ in. in width for one light wide unit. Double width units are also offered. Additional details may be obtained from the manufacturer.

(For Further Details Circle Index Code 0150)

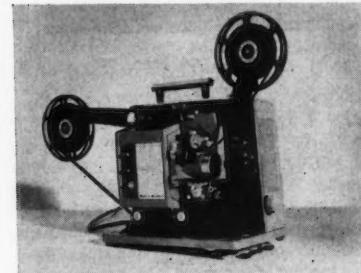
MOISTURE-PROOF PANELS

Acoustical panels that will withstand the corrosive effect of high humidity and chlorinated atmosphere of indoor swimming pools are a new product of Kemlite Corp., Joliet, Ill. The glass fiber, reinforced plastic panel is a light, translucent material that will not rot, mildew, or corrode. The perforated Kemdot panels come in white or pastel colors, with a matte finish that cuts down on water glare. Send for information and samples.

(For Further Details Circle Index Code 0151)

LIGHTWEIGHT SOUND PROJECTOR

Two new models of a 16mm. sound projector have been introduced recently by Bell & Howell Co., Chicago 45, Ill. Model 542 Filmsound Specialist weighs only 29 lb., 8½ lb. lighter than previous models.



Features Movie Stop



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by the company. Magnesium castings, miniature electrical components, and a Fiberglas case make the compact project as easily portable as a small suitcase. Model 540 has a standard 750 watt bulb and an f/1.6 lens. Model 542 features a still picture clutch that enables the projectionist to stop the movie on any frame in either forward or reverse position.

(For Further Details Circle Index Code 0152)

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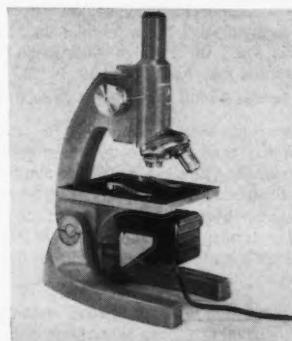
TUBULAR STEEL CHAIRS

Two tubular steel folding chairs, designed to meet rugged specifications of school use, are new products of the Hampden Specialty Products Corp., Easthampton, Mass. Tubular steel frames and braces insure heavy duty service and long wear. The two models Nos. 76 and 109 are available in four colors: beige, gray, terra cotta, and turquoise. Contour backs and seats measuring 16 by 16 in., are rustproofed with surface that will not scuff or chip. They fold easily and stack compactly. Write for details.

(For Further Details Circle Index Code 0153)

GRADE SCHOOL MICROSCOPE

Bausch & Lomb, Inc., Rochester 2, N. Y., has designed a new microscope for use in elementary and junior high schools that



Has Inclination Joint

has many advantages of more expensive models. Precise and accurate, the full-sized rugged microscope contains 40x and 100x magnifications, an inclination joint for best viewing angle, a large 115mm. by 140mm. stage, and a choice of integral Optilume illuminator (in place of mirror and fork) at no extra charge. Its baked-on gray finish is resistant to reagents. Send for Bulletin D-1102 for more information.

(For Further Details Circle Index Code 0154)

SAFETY BUS BODIES

Aircraft engineering principles were employed to produce a high arch, skin-stressed roof for a new line of school bus bodies made by Oneida Division of Marmon-Harrington Co., Inc., Indianapolis, Ind. Both the Starline de luxe models and the Guardian body feature four protective roof beams extending the full length of the bus, with heavy gauge steel sides, and reinforced rear structure and bumpers. According to the manufacturer, the new design promises extra safety, durability, and comfort.

(For Further Details Circle Index Code 0155)

(Concluded on page 82)

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